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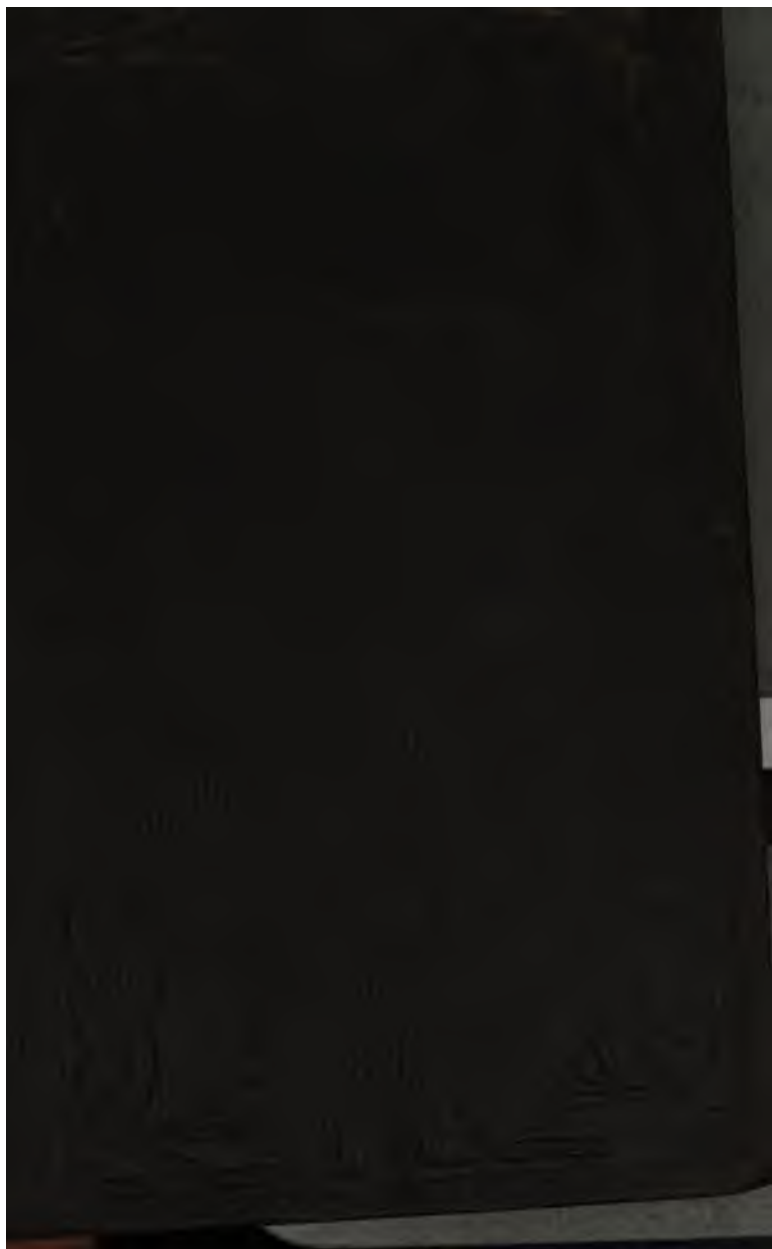
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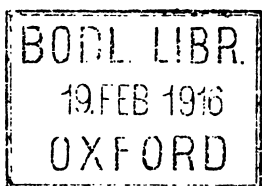
THE
CHURCH OF ROME
WEIGHED IN THE BALANCES
AND FOUND WANTING;
OR,
PUSEYISM AND ROMANISM TWIN SISTERS;
DIGESTED UNDER PROPER HEADS.

BY JOHN B. SCOLLARD,
PROFESSOR OF MATHEMATICS, AND LATE SCRIPTURE READER TO
THE REFORMATION SOCIETY.

“Let no man deceive you with vain words.”—Eph. v. 6.

“To the law and to the testimony, if they speak not according to
this word it is because there is no light in them.”—Isah. viii. 20.

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PREFACE.

WHAT custom sanctions, mankind are apt to require ; and where legitimate and useful, it would seem right to meet their expectations. On taking up a book, it is as natural as proper to look for an analysis of the contents, or some information as to the circumstances under which it was written, or a declaration of the motives and objects of the writer. As regards the following "reasons," while many Protestant divines are unhappily apostatising to the Church of Rome, and numerous Romish priests are vigorously spreading their pernicious errors among our people, it is some consolation to those who deplore these calamities, that in Ireland, and in other parts of Europe, the tide rushes in an opposite direction. In Ireland especially, whole Parishes have recently cast off the superstitions of the *Papacy* and embraced the glorious truths of the *blessed gospel*. Not a few of the priests in France, but also in England and Ireland have not only renounced the apostacy in which they have been nursed, but in the face of persecution and reproach, have given irresistible

reasons for the better faith that is in them. Among these is the author of this little work, who gives a short but simple reason for his change of religion in these words "I renounce Popery to embrace the doctrine of Jesus Christ. I abandon the tradition of men for the truth of God ; the worship of the creature for that of the Creator ; and trust in a genuine sacrifice for faith and confidence in the perfect propitiatory sacrifice made once for all, for the sins of them that believe." In this enlightened age of the world, when learning and talent are so powerfully displayed in the various publications which daily issue from the press, and which are calculated to instruct the simple, and to gratify the critic, many may be led to wonder that such an imperfect work as this should be presented to public notice, or claim any part of the attention of mankind. But, in consideration that piety and good sense will ever confer upon their happy votaries a disposition to judge favourably of the meanest efforts of the humble to detect error and display truth, it is hoped that such characters may be found as will honour it with their candid and favourable attention, amidst the sneers of those who may hold it in private contempt or

expose it to public ridicule. And although I am conscious that the work, in many respects, is deficient in manner, yet the matter defies refutation, as it is founded upon reason, experience, and truth. And though some may deem such a work unnecessary, in consequence of the number of publications on a similar subject, by eminent men, on various occasions; it may be answered, that, notwithstanding the numerous and excellent discourses delivered from the pulpit and issued from the press, both in ancient and modern times, for the purpose of stemming the torrent of antichristian error, yet it is lamentable to relate, that towards the meridian splendour of gospel day, many are the infatuated dupes of popish superstition, whose spiritual interests and happy privileges point them to a better choice. But let it be observed, that the humble author of this work makes no pretence to excel other writers on this subject, nor hopes to be more successful than they; but because he was conversant with the dogmas of Popery, and experienced the feelings, motives, and desires of its rigid and numerous votaries until he was nearly 30 years of age, when by the instrumentality of the Bible, and the influence of the spirit of God,

he was emancipated from its benighted thralldom and "shewn a more excellent way," and was the subject of much ridicule, domestic bereavements, persecution, and exile; he therefore deems it right to offer to the public a few remarks relative to the errors of the Papal creed, which will amply justify his nonconformity to it, and counteract and silence the different false opinions of many respecting him at his first setting out. Some said that a "lucrative motive was the stimulus to such heresy," as they called it; but the persecutions and painful privations he has undergone, have long since put that assertion to silence. Others declared that "he was under a delusion by the power of Satanic influence, and in a very little time would either become the visible object of God's displeasure, or his new opinions would evaporate like smoke, or dwindle into nothing like the mushroom of a day, and he would again return with shame on his head." In this also, "the accuser of the brethren" is proved to be the father of lies; and instead of being in a delusion that would soon evaporate, the lapse of more than nine years has only strengthened his impressions; being fully persuaded that his religious

sentiments will be found to be orthodox in the great day of final retribution, and he expects the accomplishment of that hope which maketh not ashamed.

Should this work come into the hands of any Roman Catholic who may favour it with his attention, it is requested that he lay aside all prejudice, and exercise his own reason, that he may be able to discriminate between truth and error, as the author has done, who was once as zealous as any can be in the cause of *Popery*. And be it known unto all, that his renunciation of the errors of the Romish Church was not rash and precipitate, but the subject of mature deliberation and diligent enquiry for nearly ten years; so that the few observations here presented are only a mere epitome of his former labours in the search of truth. Should his name be cast out as evil for attempting to do good by exposing error, he rejoices at being counted worthy the honour of such reproach; and if these few imperfect remarks should in the least degree bring glory to God and good to mankind, they will answer the sincere desire and fervent prayer of the author.

J. B. S.

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REASONS

FOR

DEPARTING FROM THE CHURCH OF ROME.



OBLIGATION and responsibility are the principal incentives to religious worship, and the bonds of social intercourse in worldly economy. We are under obligations of gratitude to God for all the blessings we enjoy, and accountable to him for the use we make of them; but the claims which human beings have on each other, however closely connected, are very narrowly limited, as they extend no further than the common affairs of this life. When we have discharged the duties peculiar to our secular calling, we have done with man; and to God only are we accountable for the things which relate to eternity. From a deep conviction of the truths here asserted, I stand against the fiery Popish opposition, supported by the word of God and the testimony of a good conscience, and exclaim with St. Peter and the other Apostles, "We ought to obey God, rather than man." Acts, v. 29. For although the laws of God and nature command us to obey our parents, submit to our superiors, and live in charity with all men; yet when their demands,

however urgent, run counter to the will of God and our eternal interests, the mandate of Heaven forbids us to obey them, on penalty of incurring the divine displeasure, and completing the ruin of our own souls. Our Lord says—"he that loveth father or mother more than me, is not worthy of me." Matt. x. 37. But some pay no regard to this rule, for, without understanding or consideration, they thunder out volleys of oaths and curses against any of their persuasion who attempt to deviate from the religion (as they call it), of their forefathers, however low they may be sunk in the depths of superstition; as if our souls were not our own, or as if our friends could account for us at the bar of God. How uncharitable and unreasonable then must it be, for any one to persecute another for endeavouring to serve God according to the dictates of his conscience, when he must answer for himself at the judgement seat of Christ? Can any thing be more improbable, than to expect that a person in the exercise of reason, and enlightened by divine truth, should be prevented by a feeble arm of flesh, from the enjoyment of heaven's blessings, which are freedom of will and grace, and the happy privilege of our auspicious government—liberty of conscience? For although, at certain periods, cruel measures have been resorted to, in order to impede the religious progress of certain individuals, and render them subservient to the power of their adversaries, and although their bodies have been

bound with chains in prison, and by fire and faggots, reduced to ashes ; yet who could restrain the limits of their immortal desires, or withhold from them the cheering consolations of God, who promised “ never to leave nor forsake them ? ” Therefore, as God is the strength of his people, let all those who are of a persecuting spirit stay their hands, and establish their doctrine, if they can, by the strength of good example and power of argument, and not by compulsion. The few observations here presented, are intended to show that “ the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowlege of God.” 2 Cor. x. 4, 5. As justice and truth are due to all, it is but reasonable to say, that although the Church of Rome has gone astray and has wandered into the devious wilds of darkness and superstition, yet she acknowledges the doctrines of the Holy Trinity, the incarnation of the Eternal Word, the necessity of good works, the resurrection, and eternal rewards and punishments. It is to be regretted that further concessions cannot be made, but that we must henceforward behold a tissue of error, causing us to startle and recoil into the bosom of self preservation, like a man bound to some distant land in a vessel of favourable appearance, but which on a more strict examination is found to be full of leaks and rottenness, from which he flies with speed,

to make choice of a better. And who, in the exercise of common sense, could censure a man that, in a much more important concern, retracts his former engagements on the discovery of danger unseen before? the laws of nature and the voice of heaven crying aloud to him, "escape for thy life!" Gen. xix. 17. And such is the discovery which one must make before he can escape from the Church of Rome; for this holy mother esteems herself so highly, that almost the first thing she teaches her children, is, that all others are heretics but themselves. This and a few other superstitious maxims are the principal part of their religious instruction, for which they think too highly of themselves, and despise others. They must, therefore, receive an honest view of themselves in this case, before any of them can become reputed heretics, by the declaration of their holy but offended mother. Such was the case with the writer of these lines, who for nearly thirty years was as rigid a devotee as ever bowed to the shrine of popery, and for a considerable time took an active part in the service of the altar as clerk, and strictly attended to all the rites and ordinances of the Popish Ritual. But as a detail of the circumstance which led to his conversion from the errors of Popery would occupy more space than the limits of this work will allow, and as this may be expected at some future period, let it suffice the reader to know, that the Bible was the principle instrument, together

with a tedious controversy with an indefatigable Protestant antagonist, for nearly two years, during which time the writer had recourse to everything that he thought might afford some strength to his cause. But as bad paint has a greater tendency to bedaub than to adorn; so, the more argument he used, the worse his cause was made to appear, as it brought everything to the touchstone of truth, where every existing deformity was exhibited. He then saw the Bible was the word and will of God, and was determined to give it an impartial reading, making it a matter of conscience to embrace the truth where ever it was found to exist; and in order to be undeceived, he procured, by privacy, the Douay Testament, the authorised version of the Popish church; for although it is called the authorised version, yet the laity are prohibited to read it. Here he met with a great disappointment, for, instead of finding what would strengthen his old arguments, he met with many things to contradict them; and he even found that the catechism called the *Christian Doctrine*, which he took so much pains to learn in his youth, completely contradicted itself, as may be seen in part of this work. Thus were the hidden mysteries of darkness brought to light by the reading of the gospel: then every thing appeared in its proper colours; prejudices were removed, and salvation was the only object in pursuit. As long as the smallest hope of salvation could be entertained in the Popish

church, he could not think of leaving it; but when everything was examined, as the reader will see in the following pages, all expected hardships and privations were submitted to, in confidence of the fulfilment of that promise of our Lord,—“Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred fold, and shall inherit everlasting life.” Matt. xix. 29. But this promise was soon put to the test; for no sooner was the gospel embraced, than the storm of persecution beat hard, and a compliance with former errors, or an open grave, threatened a further progress in the ways of truth. A silent retreat was preferred to either; and the writer may say to the Bible, as the martyr did when he held it up in the flames, “It was thou that broughtest me hither!” And now he proceeds to shew his reader the different and peculiar grounds for his leaving the Church of Rome, founding them on reason and scripture, making Jesus Christ the sole basis of his superstructure; knowing that, “other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Cor. iii. 11. For although papists acknowledge him to be the Son of God who died to redeem us, and allow him to be sufficient, yet they have made redeemers beside him; which will appear both dangerous and ineffectual, from the following considerations. That man has fallen from that state of

primeval rectitude and spotless innocence in which he was placed by the hand of his beneficent Creator, and has sunk into the lowest depths of degradation and moral depravity, are facts which are too evident to be denied. Thus the whole human race, without exception, are by nature the degenerate posterity of Adam; corrupt branches of the same corrupt stock, "Far from God and righteousness, possessing the carnal mind which is enmity against God." Rom. viii. 7. And in this forlorn condition man must have inevitably perished, had not God himself devised a plan whereby to restore his apostate creature to his forfeited bliss; for man having transgressed against an infinite being, he as a finite creature could render no satisfaction for his offence. "Present for past could never atone." "Rivers of oil and seas of blood must all have flowed in vain;" they could only be a finite oblation, which never could answer an infinite demand. Angels could not have redeemed man: they are only finite and created beings, and consequently could not offer an infinite satisfaction. Thus all human and angelic merit shrunk into nothing, when the inflexible justice of an offended God cried out against the trembling culprits, saying, "Pay me that thou owest." Here the wretched transgressors must have stood speechless, being unable to answer the demands of justice, or avert the stroke of punishment, had not the heavenly voice of redeeming love sweetly interposed. Silence might well prevail

at such a weighty proposal; for any one of the highest order of angelic beings must shudder at the idea of becoming a substitute for man, to bear the stroke of offended justice. But the second person of the ever blessed Trinity stepped forward, and offered himself to die for man. Then might God the Father say in behalf of man,—“Deliver him from going down to the pit; I have found a ransom.” Job xxxiii. 24. And then might angels sound a louder strain than when chaos sprang into all the beauties and sublimities of creation at the word of Jehovah. Thus after the act of man’s redemption had passed in heaven, it might be said that God again visited his abject creatures, and proclaimed their deliverance; and although shame and fear had caused them to hide themselves amongst the trees of the garden, it was then that the dawn of mercy glimmered in the first gospel promise (Gen. iii. 15.) which was fulfilled in the fulness of time; for “God sent his son in the likeness of sinful flesh, and for sin condemned sin in the flesh.” Rom. viii. 3. For he died in our stead, “The just for the unjust that he might bring us to God.” 1 Peter, iii. 18. “Having been made sin for us who knew no sin, that we might be made the righteousness of God in him.” “He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.” 1 John, ii. 2., iv. 10. And he was fully qualified for this, being “God with God, and man with man;” for

in him "dwelt all the fulness of the Godhead bodily." Col. ii. 9. In whose glorious person all the attributes of Deity sweetly harmonise; for on the day that he suffered and died for man the highest demands of justice were fully satisfied, whilst "mercy and truth met together; righteousness and peace kissed each other." Psalm lxxxv. 10. And when the Poet viewed the perfections of God delightfully harmonizing in the economy of man's redemption, he exclaimed,—

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice or the grace."

Here we may stand astonished at the wisdom of God in the great mystery of godliness, "God manifested in the flesh." 1 Tim. iii. 16. "For without shedding of blood there could be no remission," Heb. xi. 22. Therefore, if Jesus Christ had been only God, he could not have conquered death, nor effected our redemption; for God had been too terrible for our guilt, and man too frail for our relief; but God and man united in the person of Jesus Christ, neither affrights us by his majesty, nor discourages us by his frailty. For being God and man in one person, in order to unite God and man in one covenant, and to make peace between the offended Creator and his offending creatures, he died "The just for the unjust, that he might bring us to God."

And being perfect man, he could die : and perfect God, could arise and not be holden by death ; for he burst the barriers of the tomb, “ Ascended on high, led captivity captive ; received gifts for men ; yea, for the rebellious also.” Psalm, lxxviii. 18. And there “ He ever liveth to make intercession for us, and is able to save to the uttermost all that come unto God by him.” Heb. vii. 25. This is the doctrine of Christ, and the subject of the Apostolic ministry ; of which St. Paul speaks when writing to the Galatians, “ There be some that trouble you, and would pervert the gospel of Christ ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Gal. i. 7, 8. But amongst the various denominations of professing christians, none appear to have subjected themselves more to this censure than the pastors of the Church of Rome ; for notwithstanding their pretended sanctity and lofty claims to evangelical pre-eminence, as being the successors of the Apostles, and the only true ministers of Jesus Christ, yet they exclude him from his offices, and introduce in his stead, penance, alms-deeds, and masses for our atonement : saints and angels for our advocates ; the Pope for our head ; and tradition and the commandments of men for our rule and guide ! This is too evident to be denied, and too dangerous to be received.

TRANSUBSTANTIATION REPUGNANT TO HOLY WRIT.

THE conscientious Romanist believes that there is no salvation out of his own church ; the conscientious Protestant believes that there is no salvation in it. I do not mean to affirm that no member of that communion can be saved,—but, that if saved, it must be in spite of his avowed creed, in the very teeth of his own church : if he escape “the wrath to come,” there must be a virtual renunciation of its unscriptural doctrines, idolatrous worship, and unholy practices. If it be once admitted that the consistent Romanist (*i.e.* the man who maintains all the tenets of popery) can yet be in a state of acceptance with God, then it is beyond my sagacity to perceive upon what grounds the Reformation can be justified. If they have “erred only in their ceremonies” and not “in matters of faith,” in what is comparatively of little import, and not upon points of vital and everlasting moment, then ought we to have remained within her pale, in order to rectify and to cleanse ; in that case separation from Rome was schism, and schism is sin ; but if she had corrupted the gospel,—obscured the truth,—set aside

the word, and endangered the soul, then were we right, and then were we bound to heed the warning, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." No man can be acquainted with the articles in our Prayer Book, and the Canons of Trent, without acknowledging, that light is not more opposed to darkness, nor right to wrong, than are the principles of the Church of England to those of the Church of Rome; and it is a strictly just observation made by a recent reviewer, that "no good can result from softening down and confounding distinctions; for if Roman Catholicism be Christianity, then is Protestantism anti-Christian;" the converse of which proposition is also true. With a creed so thoroughly exclusive, we must not wonder that the Romish Church should "compass sea and land to make one proselyte;" and though "not according to godliness," their zeal, considered in itself, is praiseworthy, and such as it well becomes us to emulate, knowing as we do, that they want every mark of a true church as defined in the 19th Article, and to use the language of our Homilies, that they are "so far wide from the nature of one, that nothing can be more." Thoroughly persuaded that the Romish system is the great foretold and foredoomed apostacy, "drunk with the blood of the saints," and headed by "the man of sin," surely our duty is obvious, the path is plain, we should omit

no opportunity of warning Protestants against becoming entangled in its meshes, and we should neglect no means calculated to awaken the deluded members of that idolatrous communion. Such are the objects contemplated in this book, and in its composition may God enable me to bear constantly in mind, that error should elicit pity rather than asperity. May I regard my opponents not with animosity, but with Christian tenderness and affection; may they see that my object in subverting their creed is to save their souls, as an instrument in the hands of Almighty God; that a love for them as men is not only consistent with, but demands the most strenuous efforts for the *demolition* of that "masterpiece of Satan," which deceives, deludes, degrades, and destroys its victims. The dogma of Rome, to which your attention will be first called, is that of "Transubstantiation," or the conversion of the whole substance of the bread and wine into the body and blood of Christ, an invention so monstrous and so inexpressibly absurd as to render the refutation of it at once difficult and disgraceful, difficult, inasmuch as it is self-evidently false,—disgraceful inasmuch as it ought not to be necessary. Archbishop Tillotson, in one of his sermons, says: "It might well seem strange if any man should write a book to prove that an egg is not an elephant, and that a musket bullet is not a pike. It is every whit as hard a case to be put to maintain, by a long dis-

course, that what we see, and handle, and taste to be bread, is bread, and not the body of a man ; and what we see and taste to be wine, is wine, and not blood ; and if this evidence may not pass for sufficient without any further proof, I do not see why any man that hath confidence enough to do so, may not deny anything to be what all the world sees it is not ; and this without all possibility of being further confuted." As, however, my situation requires me to say something, I propose to lay down first, Rome's teaching thereon ; and secondly, show how utterly unscriptural, irrational and superstitious is the character of that teaching. The term "Transubstantiation" was invented by Blesensis, in the year 1160 ; but it was not imposed as a doctrine necessary to be believed until the year 1215, by Pope Innocent III., the same year in which another abomination, viz., confession to a priest, was also enjoined. I shall now extract from the Canons of Trent, which, as the authenticated teaching of their church, are binding upon every Roman Catholic in the world. "If any one shall deny that the body and blood, together with the soul and divinity of our *Lord Jesus Christ*, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist ; and shall say, that he is only in it as in a sign, or in a figure, or virtually, let him be accursed." "If any one shall say, that the substance of the bread and wine remains in the sacra-

ment of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of bread and wine still remaining, which conversion the Catholic Church most aptly calls 'Transubstantiation;' let him be accursed." "If any one shall deny, that in the venerated sacrament of the Eucharist entire Christ is contained in each kind, and in and each several particle of either kind when separated, let him be accursed." "If any one shall say that Christ, as exhibited in the Eucharist, is only spiritually eaten, and not also sacramentally and really, let him be accursed." Canons, 1, 2, 3, 8. It is here maintained that, by consecration, the elements of bread and wine are actually converted into the body, blood, soul, and divinity of the Redeemer; that they become the identical body which dwelt in the City of Capernaum,—walked in the streets of Jerusalem,—bled on the Cross of Calvary,—and filled the grave of Arimathea? That every wafer is a Christ, and every drop of wine a Christ; and that if subdivided into 10,000 fragments, there would be 10,000 Christs; and upon pain of damnation we are called upon to believe it! Do I employ language unbefitting the occasion, in pronouncing this outrageously absurd, and infamously indecent, and monstrously blasphemous?

I shall, however, content myself with proving it unscriptural, irrational, and superstitious. First, "Transubstantiation" is unscriptural. Their rule of faith is tradition—Protestants, the inspired scriptures; theirs the word of man—Protestants, the word of God; they apply to a fallible, we to an infallible standard: and it is in vain that we search that record of eternal truth for even the shadow of such a doctrine. There has been no foundation, thence no sanction. Indeed, some of the most candid and judicious of their own writers acknowledge, that from the Bible it cannot be learnt or proved and I candidly maintain it. I shall notice the two leading passages on which the Romish Church rests this so-called doctrine. The first is in St. John, vi. 53—55, &c. "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you: whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed." I observe, first, that we have no sufficient reason to suppose this passage to have any reference whatever to the supper, which had not at that time been instituted; but admitting, for the sake of argument, that it does refer thereto, it cannot possibly bear a literal interpretation; it would prove too much, by making every one who partakes of the sacrament to be saved! For this no man in his senses will contend. *Judas* eat the Eucharist and perished,

—the thief on the cross did not, and yet had everlasting life in him; it must therefore be understood spiritually. I must notice also that this chapter is almost entirely figurative——“I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst! I am the living bread which came down from heaven.” This must refer to his spirit, for his body did not come down from heaven; and does not St. Paul use a similar expression——“They did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ?” But the Saviour’s own distinct interpretation puts beyond a doubt the fact, that this portion of scripture is to be understood spiritually. It appears that the Jews then, like the Papists now, understood it carnally, and asked, how he could give them his flesh to eat? whereupon he at once assured them of their being under a mistake, and corrected it in the following words: “It is the spirit that quickeneth, *the flesh profiteth nothing*: the words that I speak unto you they are *spirit* and they are *life*,” John, vi. 63.: that is, they have a spiritual meaning, and respect the life of the spirit in the soul; and had there been a transubstantiation it could not have benefited the communicant, for “*the flesh profiteth nothing*.”

This figurative exposition of our Lord sets the

question for ever at rest, and places the Romish Church in the unenviable condition of having selected for the support of their dogma a portion of scripture which proves its utter destruction; they fall by their own chosen weapon.

How is it possible for the soul to derive benefit from that which is material? Can spirit be quickened and invigorated by flesh and blood? Can mind feed on matter? The idea is absurd, equally remote from all sound philosophy, as from all sound divinity, but the Romish faith is essentially carnal, and a sensual religion requires a sensible Deity, one that can be seen and felt. The presence of such gross and earthly notions too clearly, alas, proves the absence of all spiritual perception! Augustine says: "*Believe, and thou hast eaten;*" and the language of our Church is, "The body and blood of Christ are taken and received by the faithful in the Lord's supper."—See Article, 28, 29. So to speak, there is vegetable life; the plant has it,—there is animal life; the brute has it,—there is rational life; man has it,—and there is spiritual life; the Christian has it. This last is the distinctive nature of God's children, and is that which alone qualifies and enables them to feed by faith on the Bread of Life, whether in the sacraments or any other means of grace; and to suppose the person destitute of it capable of performing any religious act acceptable to God or profitable to himself, is as great a piece of

folly as to expect the brute, which has no reason, to reflect; or the plant, which has no eyes, to see.

Having disposed of this text, I proceed to consider the other main passage upon which they pretend to establish this enormous fiction. (Matthew xxvi. 26.) "This is my body;" to which the Church of Rome also gives a literal interpretation, and this in defiance of every rule of grammar and common sense. "It is not likely," say they, "that Christ should have used figurative language upon such an occasion." The reply is easy and conclusive. It is certain that he did so at the very same time, for he spoke figuratively of the cup,—*"This cup is the New Testament."* If this be taken literally the chalice must have been transubstantiated into the New Testament; and, moreover, the priest must have swallowed it; for you observe the term cup is twofold, the cup for its contents, and also for what it represents, viz., the New Testament. My next observation, to show that the language "This is my body," must be understood figuratively, is this: whilst *to each and all* the other *similar* passages (and if space permitted I could adduce upwards of thirty) the Roman Catholics give a *figurative* interpretation, to this alone they give a literal! Here, and here only, they depart from their ordinary rule of interpretation,—*"Issachar is a strong ass."* *"Judah is a lion's whelp."* *"All flesh is grass."* *"I am Alpha and Omega."* *"We being*

many are one bread." "Divide the hair, this is Jerusalem." What would the Roman Catholics say if we contended that all the people of England were made into grass! that Christ is two Greek letters! the whole church a loaf of bread! and the prophet's hair, a city! Surely, in making such preposterous claims upon our credulity, the priesthood must forget that the dark ages are past, and that this is an era of light, into the beams of which their monster needs only to be dragged, that it may expire. But a word or two more upon this part of the subject. The Hebrew language has no term which expresses to "represent," or "signify;" therefore, they say, it is, for it signifies: for example, "the seven kine are (*i.e.* signify) ten kings," "the field is (represents) the world." "The reapers are (signify) the angels." So in like manner,—"This is my body:" this represents my body; than which there is no form of speech more common among ourselves. Before passing on, it is worthy of remark, that, we have two *similar* institutions spoken of in *figurative* language. "It is the Lord's passover," though merely a *memorial* of it; and Jehovah calls "circumcision" his "covenant," though only a sign of it.

Having shown that the two passages upon which Romanists rest their proof cannot be interpreted literally, and that so far from giving the slightest sanction to their absurd tenet, directly aid in its subversion.

I will now supply you with one or two additional arguments drawn from the Bible against it: turn we to the institution of the supper in Matt. xxvi. 26—29, "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to his disciples, and said, take, eat; this is my body: and he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins: but I say unto you, I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Father's kingdom." This language created no difficulty whatever in the minds of the Apostles, they raised no objection to it; and why? because they remembered the similar terms employed by the Redeemer in Capernaum, to which, as we have seen, he had given a spiritual exposition. But what I wish you specially to observe, is, that after the consecration, after our Lord had said of the cup, "This is my blood of the New Testament," he calls it "the fruit of the vine," so that it was still wine. Let me direct your attention next to 1 Cor. xi. 23—28. "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said,—take, eat; this is my body, which is broken for you; do this in remembrance of me: for as oft as

ye eat this bread, and drink this cup, ye do shew the Lord's death till he come : wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord : but let a man examine himself, and so let him eat of that bread and drink of that cup." Here we have St. Paul declaring the elements to be bread no less than three times subsequently to consecration ; which would not have been possible, had it been converted or transubstantiated into flesh : again, what a stern rebuke does the absurd idea of a corporal presence receive from the fact, that the language of Scripture supposes Christ to be bodily absent from this our world. "Ye shall see the Son of Man ascend up where he was before." "Do this in remembrance of me." "As often as ye eat this bread and drink this cup, ye do shew forth the Lord's death until he come." "Whom the heavens must receive until the restitution of all things." We know that Christ is gone to prepare a place for his people, and will one day come again to receive them unto himself. And here it may be remarked, that the bodily presence of Christ would nullify or destroy the essence of the Eucharist as a sacrament, which is in its very nature a representation, a sign, to "shew forth his death ;" but were "Transubstantiation" true, it would not be a sign, *but the thing signified* ; not a memorial, but a meeting. We must notice too the very strong objection

to it which arises from its tendency to promote infidelity, taking away, as it does, one of the best proofs of the truth of Christianity. The Romanists call this a miracle: now all the other miracles of the Bible appeal to the senses; for instance, that fundamental principle of our faith, the resurrection, was one to which the Apostles and others were "eye witnesses;" but if the sight is not to be depended upon, if it cannot distinguish bread from flesh, and wine from blood,—if it can deceive us in matters so very plain, what *certainty* can there be that the miracles were ever wrought, or that the resurrection ever took place? Nay, I go further;—what proof have we that Christ was ever earth at all! It might have been a blade of grass, or an ear of corn, or something unreal! This church may be a Popish mass house—I a sacrificing priest—his Grace of Canterbury, the Pope—and you the victims! Surely the only thing miraculous about this miracle is that any one should believe it! And that it is eminently calculated to injure and bring into contempt all that is holy,—to make sceptics laugh—unbelievers mock—and the ungodly discard all religion as mere spiritual chicanery and priestly craft, cannot be denied. The "reign of terror" taught the thinking part of the world half a century since, that to embrace the tenets of the "man of sin" leads directly to a rejection of Christianity, that *infidelity* is but Popery run to seed. You have seen that this

doctrine *cannot be found* in the two passages out of which it is attempted to be screwed—that our Lord and St. Paul declare the elements to remain bread and wine after the consecration—that the language of scripture proves Christ's bodily absence—that this figment utterly overthrows the nature of a sacrament—and that it immediately tends to foster *infidelity*. More cannot be required to establish my first proposition,—viz., that “Transubstantiation is unscriptural.” I go on to show that, secondly, “Transubstantiation” is irrational,—it is the greatest insult to reason, the grossest outrage upon common sense, and where believed (if it ever was really believed, which I question) affords the most mountainous specimen of human credulity. That any layman should ever have or even *pretended* to believe it after studying the holy scriptures, can be accounted for only upon the facts of a tyrannous compulsion on the one side, and a base *surrender of private judgment* on the other; for you are aware that the principle of the Popish catechism, the style of teaching its slaves is, “believe implicitly what I assert, or the dungeon and the faggot await—and as to *thinking*, I (says the priest) will *do that for you*; it is quite enough for ‘you to believe what the church believes,’ to be assured that ‘the church believes what you believe, and not to doubt but that you both believe the same thing.’” Yes, the wily priesthood of that communion know well that

their system can exist only in the murky midnight of darkness; that if people begin to think, Popery will begin to die, and that if Popery begin to die they will begin to want; and therefore it is, that the hierarchy of Rome imposes upon its blindfolded victims the faith of "*credo quicquid credit ecclesia!*" i.e. "I believe whatever the church believes." It was in accordance with this principle that one of their Irish bishops, on the Bible Society being introduced into that *poor priest-ridden country*, said,—"*We must get rid of the Bible, or the Bible will get rid of us;*" and his conclusion was as just as his intention was iniquitous. But I have said that transubstantiation is irrational; and this is evinced by the person who holds it professing to believe the following *unparalleled absurdities*:—He must believe that the body of Christ can be in thousands at the same time, which is contrary to the nature of that which is finite, and therefore impossible. He must believe in a wooden sacrifice, for according to his creed, after Christ had said, "I am the door," he had no longer a human spirit or flesh and blood body, and we hear nothing of a *re-conversion!* He must believe that the cup was substantiated into the New Testament! By the way, is this the reason why they withhold the *cup* and the *Bible* from the laity, because they believe them to be identical? He must believe, moreover, that a crumb of bread *weighs several stones!* That Christ held his own body in his own

hands, placed it on the table, and then ate it! That the "Lord of all" can be carried about in the priest's pocket—can be blown away by the wind—eaten by an animal—corrupted—destroyed—lost! The Papist professes to believe also that by mumbling a few Latin sentences the priest makes God, and that the communicants swallow him! And since the scripture declares that "*without shedding of blood* is no remission," and as that church declares the mass to be *expiatory*, the priesthood, Pope, and all stand convicted, *upon their own showing*, of being *weekly* or *monthly murderers* of the Lord of life, and cannibals into the bargain—a branch of the Anthropophagi! But, my dear readers, I forbear; it would be an insult to your understandings, were more said to prove, that this dogma can be held by none but such as set utterly at defiance all reason, decency, and common sense. The individual who contends for it has equal right to assert that all things which are in existence are out of it, and all things which are not in existence are in it: that whatever is, is not, and whatever is not, is; it cuts off at one fell blow all communication of truth and knowledge, and involves in a darkness more gloomy than the midnight of Egypt,—dense as chaos. But you will naturally ask, how can the priests *themselves* believe such an enormity? The question is, do they? One of their Cardinals being asked by some friends, when on the bed of death, what

he thought of "Transubstantiation," replied, "It is a *monster*:" and in the preface to Archbishop Usher, who had converted some Roman priests, it is remarked that he once inquired of them, what they, who said mass every day and were not obliged to confess venial sins, could have to trouble confessors with? They ingeniously acknowledged that the chief part of their constant confession was their own *infidelity* as to the point of "Transubstantiation," for which they mutually acquitted and absolved one another! They tried to believe it, you see, but could not; we must not then too hastily charge folly upon these persons. And is it at all surprising that they should not object to such a tenet, when we consider the power and influence with which it invests them? How it enables them to "lord it over God's heritage." In the catechism of Trent we read, "Wherefore they (the priests) are not only justly called *angels*, but *Gods*, because they possess among us the strength and power of the immortal God; for although at all times they enjoyed the highest dignity, yet the priests of the New Testament far exceed the rest in honour. For *the power as well of making and offering the body and blood of our Lord*, as of remitting sins, which is conferred upon them, exceeds human reason and intelligence, nor can anything equal to it, or like it, be found upon earth." No wonder they pretend to credit that which leads their flocks to look

upon them as beings possessed of more than mortal power, as able to create the Creator, pardon sins, shut hell, and open heaven! The wonder rather is, that the people should give their assent, for they certainly would not have believed Moses had he told them that the manna was quails. No, nor even our Lord, had he said that the changed wine was only water, when they had tasted and pronounced it excellent. I shall not adduce any additional remark to evince the extreme irrationality of this doctrine, which you perceive the *Romanists themselves never would or could have credited* had not the laity tamely permitted a lock to be placed on their understandings, and did not the priests find it to invest them with a boundless authority and influence; it is the base offspring of a forced and fettered intellect on the one side, and of a towering and tyrannical ambition on the other. Thirdly, "Transubstantiation" is superstitious, By superstition, I mean reverence and worship of beings not proper objects of reverence; in short, idolatry. The sixth Canon of trent is as follows:—"If any shall say that in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be *adored*, and that outwardly with *the worship of Latria*; and, therefore, that he ought neither to be venerated by any special festive celebration, nor *carried solemnly about in processions*, according to the *universal and laudable* rite and custom of the church, or that he ought not to

be publicly *exhibited* to the people *that he may be worshipped*; and that the worshippers of him are idolators; let him be accursed." Here the Roman Catholic is required to give the same worship to the *host* or consecrated wafer as to God, and a grosser instance of the most senseless superstition cannot be adduced. You may select from the wildest vagaries of fanaticism, you may ransack the most barbarous rites of Paganism; and there is nothing worse; nay, is there anything so bad—any idolatry so palpable and so *inexcusable*? The poor heathen worships his wooden God in the dim twilight of *nature*; but the Roman Catholic worships his *broaden* God amid the full blaze of *revelation*! The one falls down to "the work of his own hands" *from the lack of knowledge*, the other *with the word of everlasting truth in his possession*: the one will be "beaten with few stripes," the other "with many;" it will be more tolerable in the day of judgment for pagan than for papal Rome. But, further, the Romanist may be an idolator *upon his own principles*; for he never can be certain that the change which he calls "Transubstantiation" has been effected, depending as it does upon so many circumstances over which he has no control. In the Roman Missal, printed in the year 1822, we have the following, and the Canon of Trent exactly accords with it:—"If any does not *intend* to consecrate, but only to *act deceitfully*; also, if any hosts remain on the

altar through *forgetfulness*; or, if any part of the wine, or any host is *concealed*, and he only *intends* to consecrate what he sees; also, if any priest has before him eleven hosts and only *intends* to consecrate ten, not *deciding* which ten he intends to consecrate; *in these cases he does not consecrate, because intention is necessary!*" Think of this! Should the priest be an unbeliever, or an hypocrite, then has the change not been wrought, there is no miracle, and the worshippers must, upon their own avowed principles, be idolators! And how are they to know whether he is or not? The Roman Catholic historians themselves have drawn the darkest picture of the *infidelity* and immorality of the priesthood; and at the French revolution they avowed and gloried in it! But the case is still more deplorable, since it is extremely unlikely, to say the least, that the priest was ever *ordained* and *therefore could not consecrate*! The bishop that ordained him might have wanted *intention*—or the bishop before that one—and so back through the whole line of succession! One single failure in this respect and all the Popish hierarchy are laymen, and all the people idolators! What a glorious uncertainty! In the Roman Missal it is also written,—“If the bread be not wheaten, or if the wheaten be *mixed* with grains of another kind, in so great a quantity as the bread remains not wheaten, or if it be otherwise *adulterated* there is no *sacrament cele-*

brated!" Again, "If the wine have become entirely *sour* or *tainted*, or if it have been pressed from grapes *sour* or *unripe* or if so much water has been *mixed* with it as to *adulterate* the wine, there is *no sacrament performed!*" I think you will agree with me that with all these impediments to the change, with the thousand probabilities against its having taken place, the Roman Catholic must have a faith stronger than would remove mountains, to believe his idol, after all, to be anything more than a little bread and wine: *the statements of his own church make it almost certain* that he is a grievous idolator!

But it is not enough for the priesthood of that church (which one of their own writers has declared to be "*apostatical* rather than *apostolical*") to make the Redeemer, and hold him up in the form of a bit of paste to be worshipped, they must also sacrifice him, and have a constant repetition of the scene of Calvary! Their canon is,—“If any one shall say that the sacrifice of the *mass* is only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice made upon the cross, and that it is not *propitiatory*, or that it profits only the receiver, and that it ought not to be offered for *the living and the dead for their sins, pains, satisfactions, and other wants, let him be accursed.*” And this they have the impudence to say, and have the hardihood to pretend to do, in the face of such passages as—“This man,

after he had offered one sacrifice for sins, for ever sat down on the right hand of God." "For by *one* offering he hath *perfected for ever* them that are sanctified;" and "there remaineth no more sacrifice for sin." I now conclude, dear reader, that you are thoroughly persuaded that the language of our own beloved apostolic church is strictly accurate, and that "Transubstantiation, or the change of substance of bread and wine in the supper of the Lord, *cannot be proved by holy writ*, but is *repugnant* to the plain words of scripture, overthroweth the *nature* of a sacrament, and hath given occasion to many *superstitions*." Then I would say to Protestants, "beware of it," and to my Roman Catholic friends, for whom this little volume is intended, after a careful perusal to flee from it, that they may "escape the wrath to come;" it is an insult to God the Father, mocking his justice with an unbloody sacrifice, and offending his Majesty by the paltry offering of a little bread and wine: it robs the Son of God of his glory, by sharing the triumphs of his cross with a wafer that a mouse might swallow: it gives the lie to the Holy Ghost, who has declared *one* offering *once* made to be sufficient: it introduces the most contemptible idolatry that ever existed; and obtrudes upon man the grossest imposition ever practised; it is the very centre of the mystery of iniquity. The *incarnation* of Christ is God's mysterious truth; the *impanation* is the devil's mysterious

lie. Transubstantiation furnishes to Satan the loudest boast—covers human reason with the heaviest shame—gathers the darkest cloud over the word of God—and insults the Triune Jehovah with the basest and boldest abomination. Again and again I would say, Christians, *beware* of it ; Roman Catholics flee from it ; since “ it is not a light thing, it is for your life,” even the life of your souls ! Forced from these entrenchments, finding themselves wholly unable to defend the monstrous fable, either upon the ground of scripture or reason, the advocates of the Papacy make their escape into that “ refuge of lies” to which they are so attached, but which affords them not one moment’s security except from opponents who are ignorant and ill-informed ; they fly to the fathers, pretending that this blasphemous absurdity was maintained by the early Christian writers ; a more gross and impudent libel upon the dead than which the annals of the world cannot furnish, as every one acquainted with their works will testify. Archbishop Cranmer (who was roasted to death for not believing this abomination) said to his merciless murderers,—“ If you will adduce a proof of the corporeal presence in the Eucharist, out of any one divine who lived within a thousand years of our Saviour’s resurrection, I will consent to the Roman Catholic doctrine.” They *could not*, but they burnt him to ashes notwithstanding,

The Roman Catholic communicants are to swallow

their wafer-god *whole*, and the reason assigned for their not being allowed to *chew* the host is, because "a bone of him shall not be broken." But the real cause of the Romish priests enjoining this practice is lest their dupes, by constantly *tasting* the flour and water, should believe their own senses, and reject the enormous lie imposed upon them. But to this it may be replied, that since they are besotted enough to distrust one sense, that of sight, why not another, that of taste? Dear reader, when we consider the absurdities involved in this awful doctrine, can it create surprise that the partially awakened Papist should so frequently become a sceptic? If Roman Catholics consider the swarms of Atheists in Italy and tell me whether their unreasonable and contradictory doctrines, their forged miracles and counterfeit legends, have not in all probability produced this effect? - Can any Roman Catholic imagine he is possessed of one particle of common sense, when *he devours the object he previously adored!* And I do conscientiously call upon such Roman Catholics into whose possession this book will find its way, either honestly to acknowledge their disbelief of transubstantiation, or to reconcile the following contradictions of necessity implied therein: That bread should be turned into the substance of Christ, and yet not anything of the bread becoming anything of Christ! That bread should be turned into nothing, and at the same time and with the same action, turned into Christ, and yet Christ should be

nothing! That the same thing at the same time should have its just dimensions, and at the same time not have them! That the body of Christ, which is much greater, should be contained wholly and in its full dimensions, without any alteration, in that which is lesser! That the same thing at the same time should be wholly above itself, and wholly below itself, within itself and without itself, on the right hand and on the left hand, and round about itself! That the same thing at the same time should move and lie still! That one and the same thing at the same time should be divided and yet undivided! That a thing may be and yet be nowhere! That there should be no certainty in our senses, and yet that we should know something certainly, and yet know nothing by our senses! That, that which is, and was long ago, should now begin to be! That, that something should be really and truly in a place, and yet want locality! Thus the Roman Catholic must either renounce his idol of profession to believe that there should be length, and nothing long—breadth, and nothing broad—thickness, and nothing thick—whiteness, and nothing white—roundness, and nothing round—weight, and nothing heavy—sweetness, and nothing sweet—moisture, and nothing moist—fluidity, and nothing flowing—many attractions, and no agent—many passions, and no patient. This is to say, that there should be a long, broad, thick, white, round, heavy, sweet, moist, flowing, active, passive nothing.

THE SACRIFICE OF THE MASS CANNOT BE PROVED FROM SCRIPTURE.

HAVING fully examined transubstantiation in the abstract, and demonstrated it to be absurd, irrational, unscriptural, and impossible, we proceed a step further and view it in relation to the Mass, which constitutes the primary act of public worship, and which distinguishes the Church of Rome from all other churches in the world. If this be found wrong, then she is rotten at the very core, corrupt in her very essence, and, from her assumed infallibility, incapable of reform, and must be forsaken altogether. All who have deserted her pale have cast off the mass as pernicious, abominable, and idolatrous. That we may understand this, and come to a proper conclusion, it is necessary to know what the mass is, and whether it be in accordance with the will and word of God. In the mass there are three leading things, which embrace all the minor particulars—the sacrifice, the ceremonies, and the worship.

As it regards the sacrifice of the mass, the substance of what is said concerning it is this—that the consecrated host or wafer is Christ, really and truly—that Christ is thus presented as a sacrifice—that this sacri-

fice is an unbloody one, and that it is expiatory for the sins, both of the living and the dead. Hence it is considered the centre of all spiritual exercises, the soul of a devout life, a sacrament superior to all others, the source of all grace, the end of all devotion, the highest offering which earth can present to heaven, and must be accompanied with the most excellent and sublime worship.

That we may not lose ourselves in a multitude of words, let us reduce it to this simple point,—that the sacrifice offered in the mass, or representation of the host to God, is the identical sacrifice of Christ. This is the point simply to be considered ; and that we may do so aright, let us here quote the 31st Article of the Church of England as presenting my creed on this subject, by way of contrast. “The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it was commonly said, that the priests did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.” This article is simple, comprehensive, strong, and scriptural. If it be true, the mass necessarily must be false. That it is true, and that the mass is a “blasphemous fable and dangerous deceit,” I proceed now to prove in a very summary

manner. This article gives a delightful view of the sacrifice of Christ ; and that the sacrifice of the mass is not the sacrifice of Christ, will appear evident from the following particulars.

CHRIST'S SACRIFICE WAS HIMSELF.

THE High Priests among the Jews offered the bullock, the goat, and the lamb ; Christ offered himself. A few Scriptures will prove this : "Thou shalt make his soul an offering for sin." "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice unto God of a sweet-smelling savor." "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds : who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

The sacrifice of the mass is not the sacrifice of Christ, because the priests are not the same, who present it to God. Christ offered his own sacrifice ; the priests present that of mass. Now, if the wafer lived and moved, and in the form of humanity, and with the essence of Divinity, presented itself, there would be something at least plausible in the matter. This, however, is not the case. The priests offer the host as the sacrifice of Christ, and simply, because he does so,

the very fact demonstrates the falsity of the offering. A few texts from Paul to the Hebrews proves this. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God." "Called of God, an high-priest, after the order of Melchisedec." "But this man, because he continueth ever, hath an unchangeable priesthood." "The word of the oath which was since the law, maketh the son, (a priest) who is consecrated for evermore." "But Christ being come an high-priest of good things to come, by his own blood, he entered once into the holy place, having obtained eternal redemption for us." "For Christ is not entered into the holy places made with hands, which are the figures of the true : but into heaven itself, now to appear in the presence of God for us." If the host be Christ then it offers itself, and the priest of Rome is a false intermeddling and impious creature for interfering in the matter. He has no right to be called a priest. He is not after the *Order of Aaron*, for that priesthood is done away. He is not after the Order of Christ ; because Christ can have no successor, seeing he ever liveth in heaven, and exercises his own office. The Apostle expressly says, that Christ hath an unchangeable priesthood ; or one that literally passeth not from one to another, because he holdeth it perpetually and dieth not.

The priest of the Church of Rome in this ministration, being neither the successor of Aaron, nor of

Christ, a priest ; it follows that he is no priest at all ; and consequently, that so far as he is concerned, there is no sacrifice in the mass, because there is no priest to present it. The host, therefore, is the only priest on this occasion. If so, then, it sprang from the tribe of Judah ; it was born of the Virgin Mary : it suffered on the Cross ; it is after the Order of Melchisedec ; and hence it is " without father, (true !) and without mother, (true !) without descent, (true !) having neither beginning of days (is this true ?) nor end of life ;" very true ! because it never had any ; a full proof of which we have, that even after consecration, it cannot offer itself. Is the host a priest ? then it cannot be Christ ; for he is passed into the heavens, there to appear in the presence of God ; but it abides on earth, and returns into the dust whence it was taken, even after it has been either stolen or lost. The sacrifice of the mass has no priest : and hence it is no sacrifice of any kind, much less the sacrifice of Christ. It is therefore " a blasphemous fable and a dangerous deceit."

The sacrifice of the mass is not the sacrifice of Christ, simply because his was a living and voluntary one. To the law and to the testimony again, " The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." " The good shepherd giveth his life for the sheep." " In his humiliation his judgment was taken

away, and who shall declare his generation; for his life his taken from the earth." "Hereby perceive we the love of God, because he laid down his life for us." "My father loveth me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." These scriptures express three things, first that Christ possessed life; secondly, that he sacrificed it for us: and, thirdly, that he did this of his own free will and eternal goodness.

The sacrifice of Christ was a bloody one, and made a complete atonement, "propitiation for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone;" and hence the sacrifice of the mass cannot possibly be the sacrifice of Christ. We must now recur again to the scriptures of truth. "This is my blood of the New Testament, which is shed for many for the remission of sins. Having made peace through the blood of his cross, by him to reconcile all things unto himself." "But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ." For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from

dead works to serve the living God." "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Such is the current testimony of the word of God. Moses tells us, Leviticus xvi. 11. "It is the blood that maketh an atonement," while St. John in his first epist., i. 7, says "the blood of Jesus Christ his Son cleanseth us from all sin;" and St. Paul, Heb. ix. 22, expressly declares that "without shedding of blood there is no remission." "And seeing that in this divine sacrifice which is performed in the mass, he, the same Christ, is contained and unbloodily immolated, who bloodily offered himself once on the altar of the cross." Such is the acknowledgment of this infatuated, stupid, infallible Council of Trent! They say that the sacrifices are the same, and that they are not the same, for three reasons. First, Christ offered the one, and the priest offers the other; second, Christ offered his once on the cross; the sacrifice of the mass is offered often on altars: third, Christ's was one of blood; the sacrifice of the mass is unbloody. Here the matter is totally given up, infallibility is confounded, and confusion spreads her wings over the wise men of Trent. The very fact of the sacrifice of the mass being an unbloody

one, takes away all virtue from it, and shows, that instead of procuring the same benefits as those purchased by the blood of Christ, it is a mere figment of absurdity that leaves the poor deluded votaries of the Church of Rome without benefit of any kind.

It has no virtue in itself, and hinders them from looking to Christ, in whom alone it is to be found. Glance at the benefits resulting from the blood of Christ, in the Scriptures now enumerated.

First, "his blood was shed for the remission of sins;" how can the host procure this when it sheds no blood, because it had none, and if it had, it could not be the same blood of Christ which was shed on the cross on Calvary, upwards of 1800 years ago? The primitive Christians had redemption through his blood, even the forgiveness of sins. May I ask was that the blood of a wafer, the substance of which grew in a field last year, and has by the concession of the Trent Council, shed no blood, because it had none?

Second, "By his own blood he reconciled all things unto himself, and brought the gentiles, who were afar off; the wafer has reconciled nothing, nor did ever bring one soul to God. It has been the cause of disturbance, of bloodshed, though it had none of its own, and thousands have fallen into perdition by trusting to it instead of Jesus Christ. How many martyrs have been sent to the stake because they would not confess it to be the Son of God. The blood of Christ pos-

sessed, and still possesses the virtue of purging the conscience from dead works to serve the living God; the blood or virtue of the host has never purged any one. How could it, when it has none?

The fact is this; the sacrifice of the mass is a mere cheat; and giving it all the reality which the imagination, even of a sincere devotee, attributes to it, it is rendered null by its very perfection, priestly absolution, penances, extreme unction, and purgatory; for when the host is a complete propitiation for the sins of the quick and dead, there is no necessity for the Roman Church, unless to increase the income of her clergy as all her varied articles must be purchased with money. The mass is her standing and staple article in trade, and surely she, who is capable of selling what she has decreed to be the Saviour of the world, for filthy lucre, even for the recovery of a sick animal, is capable of driving a hard bargain in relation to any other fictitious commodity that may be popular in her religious mart.

The sacrifice of Christ was offered only once for all mankind, and that upon the cross; and hence the sacrifice of the mass is not, nor can it possibly be the sacrifice of Christ. The apostle proves this in the following declarations:—He saith of Christ, “Who needeth not daily as those high-priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this he did once, when he offered himself.

Nor yet, that he should offer himself often, as the high-priest entereth into the holy place every year, with the blood of others. For then he must often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God." So St. Paul in his epistle to the Hebrews. Let us now hear St. Peter, and we shall soon see whether his successors, so called, are following his faith. "For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God."

Now there are three reasons why Christ only required to suffer once. First, the dignity of his person; he was God and man united in one person. "The word was made flesh" to this very end, that he might present only one offering for sin. Secondly, the infinite, intrinsic virtue or merit of his blood, arising from this dignity; and, thirdly, the requisition of infinite justice. It required a sufficient equivalent for the sins of mankind; it received all it demanded from the one offering of Christ upon the cross; and hence our Lord cried, "It is finished," the atonement is completed, justice is satisfied; and then he gave up the ghost.

Let us now compare the mass sacrifice with this. Take it now for granted, that Christ is sacrificed in the mass—that it is his identical sacrifice which he offered. Then it follows: that he is not God; for if he were, his sacrifice would require no repetition. It is offered often in the mass, and this stamps the imperfection of the offering. On this principle, the apostle, in writing to the Hebrews, reasons against the intrinsic value of Jewish sacrifices, because they were often made. It follows also, that the merit of his blood was neither infinite nor sufficient to atone by one offering, and consequently, in point of merit it was no better than the blood of bulls and goats. It is evident, from the frequent repetition of Christ's sacrifice in the mass, that justice was not satisfied with our Lord's one offering on the cross, or else it would require no repetition. It incontestibly follows, from all this, that our Lord uttered a falsehood, when he said on the cross, "It is finished;" and that Peter and Paul have equally imposed on mankind, in contending for the completion of the atonement by his once dying—once sacrificing himself on the accursed tree. What now is the sacrifice of the mass? It is the unbloody sacrifice instituted first by Numa Pompilius, made of pure, fresh flour, and his a remnant of his heathenism, instead of being the offering of Jesus Christ. It agrees much better with Cain's sacrifice, which the Lord rejected, being only

of the fruit of the earth, than with Abel's, which Jehovah accepted, because it was a bloody one. It is an open, standing, repeated, multifarious, sanctioned, and perpetual lie, libel and mockery of the person, sacrifice, and atonement of Jesus Christ. It denies his divinity and the merit of his blood. It tarnishes and misrepresents the justice of the eternal being, as the governor of the world, It gives the lie, *de facto*, to the apostles; and hence, to the inspiration of the Holy Ghost. It is a practical overturning of the very foundation of Christianity—the finished atonement of the cross. It is the battering ram of the Church of Rome, raised up against the fundamental principles of Christianity, and the simplicity of salvation by faith, and the redemption of the world. It is the priest's finger post, which shews the road to Rome, but not the way to heaven; in a word, it denies that Christ "sat down for ever, on the right hand of God," after finishing his atoning work; and hence denies the existence of that heaven to which he is gone.

Where Christ is personally present, there is his local heaven, but he is present in every Popish chapel, and, therefore, his heaven is found in those localities. In a small pix, or chest made of wood, silver, or some other material, he is kept under or near the altar; and is thus preserved from mice, rats, and all kinds of vermin. How long this peculiar deity could remain

fresh without being blue-moulded, can only be decided by the Romish doctors. At all events, the chapel is his heaven—his new Jerusalem.

The sacrifice of Christ exhibited in the 31st article of the church established is scriptural ; the sacrifice of the mass is unscriptural. The sacrifice of this article was appointed of God ; the sacrifice of the mass never was : it is the invention of men, and the very focus of what the apostle terms, "The mystery of iniquity." The sacrifice acknowledged by the reformers was accepted of God for the remission of sins ; the sacrifice of the mass can procure no remission. The Protestant sacrifice was once offered only, and that upon the cross, the sacrifice of the mass never hung upon the cross, never shed its blood there, never died for the world ; and from its repeated offerings demonstrates itself to be an imposture. The great sacrifice which forms the very basis of the Protestant religion was presented to God under peculiar circumstances ; the rocks rent, the graves opened, the vail of the temple was torn asunder, and darkness covered the heavens for the space of three hours ; the sacrifice of the mass is destitute of the very semblance of these things, unless we can believe that the incense of high mass is the identical darkness recorded in the scriptures. The sacrifice to which we are directed in the 31st article was raised from the dead, and afterwards "Shewed himself alive by many infallible

proofs;" the sacrifice of the mass—that piece of parched bread—never had any resurrection, except what it had in a wheaten field, where it grew in spring, in common with other grain. The sacrifice of the Reformed Church ascended up into heaven, sat down for ever on the right hand of God, and remains in a state of incorruptibility; the sacrifice of the mass is of the earth, earthy, and returns to the dust again, whence it was taken. Pray readers, do ye think St. John, in Revelations, xiii, had any allusion to this, when he spoke of the second beast which he beheld arising out of the earth? ye know the wheaten God grows out of the earth, carries the Romish hierarchy along with it as its horns; and through them speaks with a dragon's mouth, and deceives those who dwell on the earth.

Does her claim to state patronage arise from former occupancy? Surely not. The Jewish priests were once entitled to the tithes of Canaan; but does their right exist now? They crucified the Lord of glory, rejected his gospel, persecuted his apostles and first followers, and by their unbelief and wicked conduct forfeited every previous claim to divine favour. The Romish Church did the same. She departed from the true faith, set up her own commandments in opposition to those of Christ, forbade to marry, commanded to abstain from meats, introduced purgatory, prayers for the dead, service in an unknown tongue,

and the sacrifice of the mass, by which she nullifies the sacrifice of Christ. In addition to this she kept the scriptures back from the people, persecuted and destroyed those who translated or read them ; and, at the time of the Reformation, was ingulphed in every species of inward and outward iniquity. Is it because of her apostacy and sin she should again be brought into favour? She was cut off as a prodigal; and where is her repentance and reformation, to entitle her again to a gracious reception? God, by his providence, turned out the harlot and usurper, stripped her of her trumpery ornaments and wealth in these lands; and now having recruited her strength, laid her schemes, increased her revenue, and decorated herself in something of her old trappings, is she to be received again into court favour, and the true bride cast aside to make way for her scarlet ladyship? Surely, she has no right to the dwelling, who for ages refused to pay the daily and annual tribute of true worship and conduct which God, the great proprietor, demanded at her hand, being turned out for non-payment of her legal and evangelical debts to Christ; she is too much in arrear to discharge the mighty account; and hence, can never be tenant again, with his approbation.

Does her right arise from the apostolical succession of her popes and bishops? If so, where does it exist? Be pleased to trace it. Do not forget the iron links of this chain—the wickedness of the

“infallibility” enumerated in its place. Was Pope Joan, the English woman, one of those links?

From which of the three Popes, who reigned and ordained bishops at one and the same time, shall we suspend this apostolic chain? Where shall we hang it during the interregnum, when for better than seventy years there was no Pope? On which of the bishops? The Church of Rome is the most unfortunate pretender in the wide world, for the providence of God so ordered it, that even by Popish hands, the history of villainous Popes is so well known, that all pretence to be the followers of Christ and his apostles is truly ridiculous. In fact, from the year 606, in which Boniface III. proclaimed himself, according to Pope Gregory the Great, to be anti-christ, the Church of Rome lost her succession, and to this day has never found it. Does the succession of the Popes constitute anti-christ, and the man of sin? Then, how can anti-christ have his succession from Christ? He is directly his opposite. He opposes his will, his word, and his kingdom. In the name, then, of common sense, how can he have his succession from Christ and his apostles? Did anti-christ steal it, or take it away by robbery or main force? It is only an assumption—a mere pretence. From which of the apostles did it come? It must be the legacy of Judas Iscariot, the apostate; for it never was left them by St. Peter, Paul, or any of the faithful apostles of our Lord.

What are the effects of apostolic succession ? The conversion of sinners to God, the spread of true religion, and a diffusion of the word of God ; the overthrow of idolatry, the exercise of the right of private judgment, free inquiry, rational investigation, and the establishment of Christ's kingdom, by a progressive destruction of false religion ? Here are the effects of *true* apostolical succession. These followed the preaching of Wickliffe, Luther, and the English reformers ; these attended the ministry of Wesley and Whitfield, and their followers ; and these are resulting from the united ministrations of the various Protestant sections of the Church of Christ, who hold him to be the head, as, " God blessed for ever." When were these effects produced in the Romish Church ? Not since she became apostate from the faith. Talk then about apostolical succession ! Now, before we quit this scrutiny, I will shew something about the ceremonies and accompaniments of the mass, and a few very solemn ones, about its worship. To commence with the dress of a Pope, bishop, or priest. Is it not, to say the least, a little fantastical ? The church explains it thus :—The amice, or linen veil, which he first puts on, represents the covering put on Christ's face in the house of Caiaphas—the albe signifies the garment put upon him by Herod—the girdle, the cord that bound him in the garden—the maniple, the one which bound him

to the pillar—the stole, the one whereby he was led to be crucified—the priest's upper vestment indicates the seamless coat, and the purple robe put on him by Pilate. The mass, according to this, is a curious, tragical, and pious theatrical representation of the crucifixion, in which the priest is the chief actor. He is dressed like Christ, and he acts like him. Hence, his coming back three steps from the altar, and humbling himself before he begins, is intended to signify the prostration of Christ in the garden. Alas! however, there is confusion and a want of unity in the action of the drama. For, if the wafer be Christ himself, he can require no representation, as he is truly present. The very actings of the priest, therefore, contradict the real presence, and as the one is a mere sham or show of will worship, so is the other. It unfortunately happens to this unfortunate church, that the heathen priests, from the time of Numa Pompilius, dressed and acted in the same manner. This is proved at large, in Meagher's book on the Popish mass. Besides we have no account in the New Testament of the apostles and primitive preachers either saying mass or dressing in such a ludicrous style. Let me now ask, why do they use lamps or candles? Mass must be celebrated in the forenoon. Surely the sun is then up, and there is no necessity for those tapers. The priest and the people don't require them, for have they not daylight? The



wafer-god does not need them, for it has no eyes. The God of heaven sees as well without them. The ancient Persians worshipped fire; do they wish to keep up a remnant of their religion, in conjunction with many others? Can the origin and benefit of holy water be explained? It is said to be very good for keeping away the fairies, driving off that incubus the night mare, preventing blights, curing diseases, &c.

Again, why is the mass celebrated in an unknown tongue? Do the people understand Latin? If not what benefit do they derive? It is a mere pantomime—unscriptural and absurd. The poor Irish say the mass is celebrated in this manner “because the devil does not understand Latin.” Father Maquire himself could not advance a better reason. We may infer, however, that the wafer, after consecration, understands it; and, hence, it must be very quick in its apprehension; and, for a thing without understanding, memory, or one of the five senses, to become an adept in learning, and a God in divinity, in such a short period, is truly marvellous indeed. Therefore, is not “the mass a blasphemous fable and dangerous deceit.”

THE SUPREMACY OF THE POPE CANNOT BE PROVED FROM SCRIPTURE.

WHEN error is introduced amongst any denomination of people, and permitted by them to predominate over the better part, either by spiritual negligence or from secular motives, it is like the commencement of a plague that disseminates its poisonous contagion throughout every part that comes within reach of its influence; and no mortal can tell the ultimate limits of its baneful ravages and devastation. When the Church of Rome began to deviate from the written word of God, the only true standard of moral and religious conduct, and turned aside to Popery and human inventions, she opened the flood gates of anti-christian error, and deluged the Christian world with idolatry and superstition. But it is not intended here to irritate her advocates, who endeavour to establish the propriety of their sentiments by assertions without proof. But reason, history, and scripture step forward to bear ample testimony to the facts here asserted, which are, that Popery is an infringement on the prerogative of Deity. For the Pope declares himself to be the head of the true church, having power to pardon sin, give or retain spiritual and

divine favours, &c. ; all of which peculiarly belong to God, and not to men or angels. For although the Pope pretends to succeed St. Peter, in being the head of the church, and the rock upon which it is built, Jesus Christ says, that he himself is the rock and head, and not Peter or any other. Thus, in his discourse with his disciples at the coasts of Cesarea Philippi, he asked them, saying,—“ Whom do men say that I, the Son of Man, am ? and they said, some say that thou art John the Baptist ; some, Elias ; and others, Jeremias or one of the prophets. He saith unto them, But whom say ye that I am ? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it.”—Matt. xvi. 13—18. Hence, it is evident, that our Lord had no reference whatever to the person of Peter as the rock, but to himself, who was the subject of Peter’s confession and declaration, that he was Christ, the Son of the living God : and upon this rock or doctrine expressed by Peter, that Christ is the Son of the living God, the church is built, and the gates of hell cannot prevail against it. And Peter himself makes good this assertion : for,

after his conversion, when he became a worthy champion for his Lord, being filled with the Holy Ghost, he disclaimed all right to supremacy, and gave all the glory to Christ, and preached him to the people as the only rock and chief corner stone of the church which he had established; for when Peter and the rest of the apostles were called in question at Jerusalem respecting the healing of the impotent man, Peter stepped forth boldly, and preached Christ, and not himself, saying: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught by you builders, which is become *the head of the corner*: neither is there salvation in any other." Acts iv. 10—12. And St. Paul corroborates this testimony when writing to the church at Ephesus, saying: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and with the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ *himself being the chief corner stone*."—Eph. ii. 19, 20. Here St. Peter has only his part amongst the apostles and prophets in that foundation which is laid on Christ, "*the chief corner stone*;" who has been head and foundation of his church in all ages of the world; of whom Moses

spake, saying: "*He is the rock*, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he."—Deut. xxxii. 4. And St. Peter again says in reference to Christ being the rock: "Wherefore also it is contained in the scriptures, Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded."—1 Peter ii. 6, 7. Now, from so many declarations contained in both the Old and New Testaments concerning Jesus Christ being the chief corner stone and head of his church, it must appear to be anti-christian as well as anti-scriptural, to ascribe these offices to Peter or any other. Our Lord allowed no supremacy amongst the apostles; for when there was a strife amongst them which of them should be accounted the greatest, he said unto them, "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you, but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant."—Matt. xx, 25—27. And again "Be not called Rabbi; for one is your master, even Christ; and all ye are brethren."—Matt. xxiii. 8. Where is supremacy here? or where can the Pope find authority for St. Peter being prince of the apostles and head of the church, and he his successor, after so many declarations of God's own word to the contrary?

Therefore, let all those who believe and teach such opinions, "Take heed unto themselves and to their doctrine," for this same Jesus, whom they reject as their foundation and head, shall be their judge: and if error accompany them to the awful tribunal, St. Peter, whom they prefer as their head, cannot save them. Connected with this subject, there yet remains one thing more to be considered, namely, what is to be understood by the keys given to Peter, and what was the extent of his commission in binding and loosing, remitting and retaining. Our Lord said to Peter, "I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matt. xvi. 19. And when the disciples were met together privately for fear of the Jews, Jesus came unto them, and said unto them,—“Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” John xx. 22, 23. From these words the pastors of the Church of Rome infer, ‘that the keys here mentioned, which were given to Peter, were the keys of the kingdom of glory; and that he and all the apostles had power to pardon or retain sin, &c.; and the same power is handed down to them as successors of the apostles by hereditary inheritance.’ But this conclusion is an erroneous one, occasioned by

interpreting the words literally, which our lord used in a figurative sense, expressive of the apostles' authority or divine commission to open the heavenly kingdom of grace, or the gospel dispensation, both to Jews and Gentiles. Acts ii. 41. And this is plainly manifested by the opening which this key made at Cesarea, in the house of Cornelius. After Peter's Jewish prejudices were removed by his vision, which taught him to communicate the glad tidings to all, he preached Jesus unto all who heard him, saying: "To him gave all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins. While Peter spoke these words, the Holy Ghost fell on all them that heard the word." Acts x. 43, 44. This word, by the influence of the Holy Spirit, was the key that opened the gospel salvation, or kingdom of grace to them, and then opened their hearts to receive it, according to that prayer taught us by our Lord,—“Thy kingdom come,” which was fully answered in the opening of this kingdom of divine grace, in the hearts of those who heard the word. It is thus we are to understand our Lord's words to Peter respecting the keys of the kingdom of heaven; for this is a metaphor borrowed from a Jewish custom of making a doctor of the law; in whose hand was put the key of the closet in the Temple, where the sacred books were kept, signifying his public authority to execute his office. And such

was the figurative meaning of the commission given not only to Peter, but also to all the rest of the apostles; for before our Lord's ascension, when they were all assembled together, he said unto them,—“Go ye into all the world and preach the gospel to every creature.” Mark xvi. 15. There they were equally commanded to use the key, or great commission, to open the kingdom of grace to Jews and Gentiles, in order to lead them to the kingdom of glory. And the reason why this was first addressed to Peter appears to have been because of his forward manner and readiness to speak to our Lord above any of the rest of the apostles. This forwardness led him into many difficulties, and exposed him to many reproofs, for which reason, in order to give him fresh encouragement, Christ often addressed him particularly, in matters which equally concerned the rest of the apostles as well as him.

Thus, in the use of the gospel key, or Christian mission, they all had an equal part, as well as in the power of binding and unloosing, remitting and retaining sins, but the latter part of their mission had nothing to do with the pardon of sins. To suppose this would be downright blasphemy and indignity against the Majesty of heaven; for who can forgive sins but God only, against whom they are committed? But the extent of their authority in this case is as follows: The apostles having been so long in

company with their Divine Master, that they became familiar, in a certain sense, with the divine will, and imbibed the evangelical doctrine; and being inspired by the Holy Ghost, which he breathed upon them, and who was the powerful worker of all that was done by their instrumentality, they were well qualified for the very important office of opening a new dispensation in which part of the Mosaic law was to be abolished, having been fulfilled, and part to be continued. They were, therefore, authorized to abolish or confirm, to bind or unloose, whatever was necessary, according to the dictates and guidance of the Holy Spirit, who directed them what to do; as he did to Peter, when the messengers from Cornelius sought him. "While Peter thought on the vision, the spirit said unto him,—behold, three men seek thee!" Acts x. 19. And as they had much opposition to meet with, and many difficulties to encounter, they were encouraged and supported with the truth of the promise, that as God directed them by his spirit what to bind and unloose, to remit and retain, he would also sanction their conduct, by ratifying in heaven what they performed on earth; and by the gift of spiritual discernment which they possessed, they had both authority and knowledge whom to admit into the church, and who to exclude from it, and had power to punish sin in a temporal way, by delivering to Satan, to diseases, plagues, and

even death itself; as in the case of Ananias and Sapphira, by St. Peter; and Elymas, Hymeneus, and Philetus, by St. Paul. Now, in all these cases, the extent of their commission was exercised in remitting and retaining, binding and loosing, in which nothing was done without the special influence and power of God, and not by human authority. Therefore, it is the greatest insult to the God of heaven to ascribe to any of his creatures the power or office of pardoning sin, or disposing of spiritual favours, which peculiarly belong to himself; for, "Vain is the hope of man; every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."—James i. 17. Having thus proved the non-existence of supremacy amongst the apostles, the impossibility of their power to pardon sin, and dispose of spiritual blessings; I come now to prove that the papal power has no hereditary or evangelical claim to the office of St. Peter. For nothing can be more notoriously false than to assert that St. Peter was the first Pope of Rome, and all other Popes his successors, when the holy scriptures prove him to have no authority over the rest of his brethren; and we have no account whatever, either in scripture or authentic history, of his having ever been in Rome, or that he at any time, or in any place, ever sanctioned the Roman Catholic hierarchy. Such a thing did

not exist in the days of the apostles, nor for hundreds of years after. As this may appear strange to many who are unacquainted with the origin of Popery, it is necessary to direct the reader's attention back to the early ages of Christianity, when it had neither name nor being on earth. For after the gospel had been established by our Lord and his apostles, the great enemy of God and man exerted his malignant power in raising up different sects, whose principles and practices were opposed to truth. As these increased in number and strength, they persecuted the followers of Christ, and endeavoured to establish their own diabolical and heathenish systems. Nevertheless, the Christians increased in strength and number, and about the beginning of the fourth century they were delivered from the galling yoke of pagan tyranny and persecution, by Constantine the Great, who took possession of the Roman empire, and afterwards embraced Christianity, about the year 314. He then evinced more zeal than knowledge in endeavouring to promote the interest of the Christian religion. He issued an order that all the revenues appropriated for the support of the heathen temples should be bestowed on the Christian clergy ; and being no stranger to the tricks practised by the pagan priests, he ordered their idols to be exposed to the populace, that they might see in what manner they had been deceived by designing men : and this occasioned multitudes of people to

embrace the Christian religion, although it is probable that many of them did so without being properly instructed in its principles, and that they might acquire emoluments by complying with the orders of the Emperor. Thus we find that in those days the form of true religion was not only profitable in a worldly point of view, but also fashionable, as more embraced it for a worldly motive than those who kept it for a heavenly one; and thus they continued until they were too strong for their enemies, and peace and tranquillity rested among them in a political sense. They now began to compare their present peace with their former sufferings under pagan persecution, which brought to their remembrance the zeal, patience, and fortitude of their predecessors. These considerations raised in them a high esteem and veneration for the martyrs; but, unhappily, this was carried to excess, and produced some of the worst effects. Everything that was circulated respecting these saints was received without examination, whether it might be true or false, and represented as meritorious in those who possessed it. Nay, even certain Monks* made a trade of going from place to place selling their bones and

* Monks is the same as solitary, from the Decian persecution in the third century, from which many fled to the deserts for safety, where they dwelt in cottages and cells; and when peace was restored, they preferred their beloved retreats to a return to their native homes. The most noted of these were Paul and Anthony, two Egyptians, whom Jerome calls the fathers of the Christian hermits.

relics ; and this practice was much encouraged by the most celebrated preachers of that age, such as Gregory Nazianzen, but particularly Crysostom, whose great eloquence was very conducive to the encouragement of superstitious practices ; and some zealots pretended to have found *the very cross on which our Saviour suffered* ; and many figures of it were hung up in the different churches. St. Crysostom, said, in a sermon which he preached one Good Friday, in the great church of Constantinople, that this wooden cross was “the foundation of the church, the safety of the world, the destruction of heathen temples, the overthrow of their altars, the scandal of the Jews, and the ruin of the ungodly.” Here was an incentive to idolatry ; for great would be the influence of such eloquence upon the minds of men, some of whom were only just brought over from paganism. Thus the substance of true religion was lost in the shadow ; for the worship and veneration of the cross, the relics of saints and martyrs soon became the leading principles of their Christianity. Such is the curse of leaving God in prosperity ! When persecution raged against them, Christ was their portion, and the only object of their love ; but now, in prosperity, they have forgotten him and are turned to lying vanities. But, until the fifth century, the bishops of Rome made no effort to establish the papal power as universal ; but many opportunities about

that time were afforded, and then they began to gain ground, which was chiefly owing to the removal of the seat of the empire from Rome to Constantinople. The bishops of Rome then became intrusted with the care of both civil and ecclesiastical affairs; and it was common, in that age, for bishops in the neighbouring provinces to send to the Bishop of Rome for his advice in difficult matters. This was at first an act of friendship, until length of time and custom reduced it at last to a matter of obligation, and the Bishop of Rome was not content with the power which he had over his own people, but presumed to claim the right of it over the whole Christian world; for in the sixth century a more powerful effort than ever was made by this haughty prelate, who was well acquainted with, as well as desirous of, the claims of his predecessors. This was submitted to by many with great readiness; nor do we need to wonder at this, when we consider the gross ignorance of the times; for the whole Christian world, if it may be called so, was at that time a mere sink of iniquity; for heathen rites and ceremonies were artfully introduced, instead of pure religion. It was at this time that the ceremonies *of praying to and for the dead were fully established, and considered as an article of faith.* This was at first a heathen custom, and by degrees crept in amongst professing Christians. The Bishop of Rome gained universal authority over the church, not by

peace or good will, but by fraud and competition ; for many opposed him and refused to submit to his authority. The Bishop of Constantinople wrote to him, telling him that all the apostles were equal to each other in rank and dignity ; so all bishops ought to be the same, and consider each other as brethren. Many others beside him refused to submit to the Pope ; for in the year 680, the Council of Constantinople met to consult concerning the doctrine of the Trinity, and they spent much time in searching the ancient fathers : they excommunicated and anathematized the then Pope Honarius, which proves that the Popes were not then considered infallible.

Such was the discord and wickedness which reigned, or rather raged, amongst them. But the Pope still held is unlawful and arrogant ascendancy, and in the seventh century he obtained a triple crown ; and in the eighth century so much did he prevail, that he got many orders and regulations established almost as they are at the present day. And thus the succession of Popes was continued in Rome, though not without opposition, for there was Pope against Pope, who excommunicated each other. In the beginning of the fifteenth century, the Council of Constance was held, and the reason of its being called was to silence a tumult and schism which took place in the church by the election of *three Popes at one time*, who all claimed a right to infallibility ; and

each of them thundered out their anathemas against the other. But at length one of these Popes fled from the vengeance of the council, and the other two, who were competitors with him, viz., Gregory XII. and Benedict II. were deposed. At this time many entertained good hopes that this council would reform many of the shameful abuses that had crept into the church; but in this they were all deceived, for, instead of making any amendment, they increased the cruelties and abominations which existed amongst them, and spent much time in condemning those whom they called heretics. [*Dr Aikin's Biography, Vol. V.; Art Huss.*] John Huss, of Bohemia, and Jerome, of Prague, were both condemned and executed by order of the council, and the proceedings and opinions of Dr. Wiclif—[*Lewis's Life of Wiclif, p, 136*—were condemned many years after his death: and so great was their implacable hatred to him, that this council ordered his bones to be dug up out of the grave where they had been forty years deposited, and burned to ashes, and these ashes to be thrown into the brook which runs through the town of Lutterworth. Such was the Christian charity of that infallible church in those gloomy days! But when any great evil is carried to an extraordinary height, it must of necessity be arrested in its career; and such was the case with the papal power at this important crisis. For although they seemed to drive



the world before them, and crush the few wandering followers of Christ wherever they could find them ; yet, in the midst of apparent safety and at the full tide of flowing abominations, God made use of a simple instrument, in some measure to stem the raging torrent of their wanton cruelty, reveal the hidden mysteries of darkness, and open a way for the refulgent rays of the sun of righteousness. Martin Luther—[*Dr. Robertson's History of Charles V. Vol. II. p. 109*]
—who was a native of Eisleben, in Saxony, where he was born in the year 1483, had received a learned education, was a man of mental vigour and sprightly genius, and had a mind naturally susceptible of serious impressions ; and in his choice of the different avocations of mankind, he preferred the solitude of a monastic life, entered into a convent, and assumed the order of an Augustinian friar. There he arose to great popularity. By his close application to study, and assiduous attention to the love of knowledge, he had learned the scholastic philosophy and theology which was then practised by the ablest men of the day. But these were far from satisfying his inquiring mind, which thirsted for knowledge of a superior kind. To satisfy the desire of his pious feelings, he therefore dedicated himself to the reading of the sacred scriptures, having found a copy of the Bible which had long been neglected in the library of the monastery. He acquired such knowledge of it, that the Monks were

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astonished, for they were not accustomed to get their theological instructions from that source. Having thus risen to high esteem by his learning and piety, Frederick, Elector of Saxony, made him first teacher of philosophy, and then of theology, in the university at Wittenberg; and here he flourished in good reputation, but was soon called to a more important undertaking, by means of the following circumstances:—Previous to this time, Pope Leo X. was raised to the papal throne, and finding that the revenues of the church were exhausted by the extravagant inventions of his two predecessors, Alexander VI. and Julius II.; this prelate being naturally liberal, and ambitious of a great name, he could not be confined to the limits of his property; he had a great taste for pleasure, and a generous mind in rewarding men of superior merit. These, with many other things, involved him in a long train of expenses daily; and, having tried every means that ingenuity could invent, to provide a fund equal to the demands of his extraordinary prodigality, the following diabolical measure was resorted to: viz., that of selling to the people, for money, indulgences—*[Indulgences were first invented by Pope Urban II. as a recompense to those who went to conquer the Holy Land]*—and pardons for crimes the most heinous. By this means vast sums of money were accumulated in Germany, and a part arising from the profits of the

sale of them was allowed to Albert, Elector of Mentz, and Archbishop of Magdeburg, who was the Pope's chief agent for retailing them in Saxony. Albert employed as deputy one John Tetzels—[*Dr. Robertson's History of Charles V. Vol. II. p. 106*]—a Dominican friar of licentious morals, but of an active spirit, and who had a gift of that eloquence which was capable of inflaming the passions of men whose ignorance and superstition allowed them to be the credulous dupes of glaring imposition. Tetzels, being assisted by the Dominicans, used more zeal than discretion in the exercise of his commission; for although he made great progress at first, yet the gross irregularity of his conduct and that of his compeers soon came to light, for they were often seen to squander in drunkenness, gaming, and base debauchery, those sums which were given them for the purpose of obtaining eternal happiness.

Thus their evil was brought to light, and they and their employment became the objects of disgust both to pious and profane. For although mankind were sunk in the depth of moral depravity, yet God had a few witnesses even then, as he has had in all ages of the world.

But it is no cause of surprise in the view of rational beings, that these indulgences should be rendered odious in process of time, when their effects proved pernicious to religion and laws, as they gave licence

to unlimited crimes. For, if any man purchased one of these indulgences, his soul might rest secure with regard to its salvation for ever, and he had no need ever to be anxious about it any more, and he should never have to suffer the pains of purgatory. The efficacy of the indulgence was so powerful, that the most heinous sins were pretended to be forgiven, and the person was not only to be free from all manner of punishment, but even of guilt itself. Thus the general restrictions of criminality having been removed in the face of an ignorant and superstitious populace, it gave the reins to the degraded passions of Tetzels disciples, who violated laws both human and divine, to the dishonour of God and the discord and ruin of human society. For honesty became a sacrifice to self-interest, and none who had indulgences could trust or be trusted, The master could not depend on the servant, nor the neighbours on each other; for when their crimes were pardoned before hand they had nothing to fear. The princes and nobles were irritated at seeing their subjects cheated out of so much money in order to fill the treasury of a profuse Pope. The few pious who were then found were grieved and astonished at the triumph of Satan, and even some of the unthinking were shocked at the more than scandalous conduct of Tetzels and his concomitants. But although, at this time, priest-craft was carried to an enormous degree, yet it turned

its own artillery upon itself, and defeated its own pursuits. For many, who were before warmly attached to the principles of Popery, were induced to inquire into the fundamental truths of the system which was capable of giving sanction to the abuse of religion in the minds and morals of men. And when the people were favoured with the word of God, they were constrained by the force of truth and the impulse of their feelings to renounce the papal authority. And amongst these was the active and pious Martin Luther before mentioned, who took a leading part in the important work of rending the walls of Babylon, and exposing its abominations to the view of the world. For he declared from the pulpit, in the great church of Wittenberg, against the enormous evils of indulgences, examined the doctrines which they taught, and warned the people of the danger of depending on them for salvation, or any other means contrary to the word of God. This was gladly received by many, and the cause of truth began to revive in Germany under the sanction of Frederick, Elector of Saxony; and this reformation broke out in different parts of Germany at the same time. And the cause of truth seemed to be the general inquiry; for Tetzels wicked proceedings and Luther's fame in opposing his fallacy; became a subject of general interest and research. A similar concern took place in Switzerland, for the Franciscan

friars were intrusted with the sale of indulgences in that part of the country, and their conduct was as odious as that of the Dominicans; but Zuinglius opposed them with intrepid zeal, and Luther got assistance from different quarters, so that against all the thundering anathemas of Rome, and the united vigour of the Pope and his Cardinals, the sun of righteousness beamed forth through the dense cloud of obscurity which had hid him from the world about eleven hundred years, except from a few persecuted people in these dark ages, who opened their hearts for the warming rays of heavenly influence. Thus the woman returned from the wilderness, (Rev. xii. 6) and the old religion revived, which was first established by Christ and his apostles. Roman Catholics may tell us that the religion of the Reformation is only about three hundred years old; but this assertion, like their doctrine, is without foundation, and consequently must fall; for the reformed church is sanctioned by the approbation of heaven, and supported by the authority of God's own word. And, however, her members may be divided into denominations of professing Christians; yet, so long as they attend to the essential truths of Christianity, though they may differ in minor points, they are all of one fold, under one shepherd. And without respect to sect or party, all those who serve God and work righteousness are accepted of him, and shall be acknowledged at the

resurrection of the just. Now, from the statement already given, we see as little of Peter in the papal power and succession, as we do of Christ in their doctrine; for although they acknowledge both by profession, they deny them in practice, and this cannot be gainsayed, for the description already given of them is recorded in the annals of authentic history, which are open to the world, and bear ample testimony to the facts here asserted. But notwithstanding the blessed effects of the Reformation in different parts of the world, yet great and numerous are the existing evils caused by the Romish Church, which has introduced into the world an almost endless train of errors, that have overspread the earth, and extended their baneful influence amongst a great part of the human family. These errors seem to be interwoven with the texture of their being, and it is almost as possible to remove mountains by a wish, as to remove these errors out of their prejudiced and superstitious minds, without the interposition of God. For so long as the scriptures are kept from the laity, who are denied the right of private judgment in their perusal, the great barrier to truth will be unshaken, and other efforts to promote amendment will be comparatively ineffectual. The pious missionary may exclaim with the prophet,—“Who hath believed our report?” The judicious statesman may reach the last extent of human thought, to know what can be done to conciliate murmuring

subjects, and dispose them cheerfully to submit to the laws of their sovereign ; but in vain do they labour to effect their laudable design, in a *genuine* and *permanent* manner, until the cruel mandate against the circulation of the scriptures be first removed, and the layman be allowed to read for himself the will of heaven concerning him in that blessed book, which has God for its author, truth for its matter, and salvation for its end. 'This would be a greater blessing to the nations than all the free privileges which might otherwise be conferred, and would be more conducive to the safety and interest of both church and state than all the combined fury of fulminant hostilities. For if the tree be first made good, its fruit will be good. But some may be ready to accuse the writer of these lines with more presumption than knowledge in these remarks ; but whoever they may be, he begs leave to differ from them in this matter, as the course of a long experience has given him an advantage above many of touching on the root of the matter, and sounding the mystery to the very bottom ; having possessed motives and feelings in unison with those of many, which nothing but prejudice could sanction and scripture remove. And although it is very unpleasant to flesh and blood to record such matters, yet when the glory of God and the good of mankind demand it, every degree of reproach in doing so must be cheerfully submitted to. Nothing political has been

intended to be the subject of discussion in these pages, The above remarks will, therefore, be excused, and considered as meaning no ill to any, but merely to shew the necessity and utility of the general knowledge of the holy scriptures, the want of which we cannot but deeply deplore, for who can tell the sorrow and calamity, devastation and death, caused by unwarranted admonitions by the Romish clergy to their people, who withhold the genuine instruction, and administer death to precious immortal souls. Many of these poor deluded creatures are more to be pitied than blamed for whatever they may do improperly ; for, in the mystery of iniquity, they are kept in the dark ; and, in justice, it may be said of some of them, that from a secret impulse to do good, their conduct in many cases excels their doctrine, and their zeal in the attendance of religious worship and ordinances would put many to the blush, and shews how capable of divine instructions they are, which yet, alas ! is withheld from them. How shall she, who calls herself the mother and mistress of all churches, appear guiltless before God in judgment with her hands dyed with the blood of her children ? “For the inhabitants of the earth have been made drunk with the wine of her false doctrine”—(Rev. xvii. 2)—and although she may sit as a queen, and promise herself no sorrow, yet heaven declares that, in one day shall her judgment come, for strong is the Lord God

who judgeth her : “ For her sins have reached unto heaven, and God hath remembered her iniquities.” Rev. xvii. 5, 7, 8. But what shall be done to diffuse the sanative balsam of gospel tidings through the dark places of the earth to stay the malignant plague of Popish error, and cure the deadly wounds it has made ? And who can think me too earnest in this important matter, when, some who are dear to me are in danger of being swept away by its baneful ravages ? Nay, on such a theme ’tis impious to be calm. The law of God is made void by the Romish Clergy, who reject it in order to keep their own tradition, and “ Teach for doctrines the commandments of men.” Matt. xv. 9. They have at different times assembled in councils, and forged a system contrary to reason, scripture, and the feelings of humanity, and issued it forth unto the world under the appellation of Christian doctrine, supported and signed by the false sale of pretended infallibility ; and imposed it upon a great number of the human race, as the only safe way to heaven, and pronounced all the rest who do not receive it as heretics. And so much is this system the friend of darkness in its liberality, that any thing may escape its censure easier than vital religion or experimental godliness. For when swearing, sabbath-breaking, drinking, dancing, and singing songs are indulged in, those who practice them are considered jovial fellows, having good hearts, and not doing

much harm, as they are within the pale of the true church, where *indulgences and absolution can be so easily obtained*. But let any of them be led to see his ruined condition, by the influence of God's word and Spirit saying to them: "If ye live after the flesh ye shall die; and except ye repent and be converted ye shall in no case enter into the kingdom of heaven." If he be thus led to seek and find pardon, and the love of God shed abroad in his heart by the Holy Ghost given unto him, the greatest alarm will be then excited, that he is about to apostatize from the true faith, and must be either persecuted as a heretic or embrace his former errors. Is this Christianity? or is it according to the dictates of their own catechism, which asks—Who is a Christian? and then answers by saying,—“He who having been baptized makes profession of believing in Jesus Christ, and of living according to his example and doctrine.” But it is not according to the example of Christ to persecute any person for holding any doctrine, much less for holding that of Christ himself. Therefore they are condemned not only by the declaration of our Lord, but by their own also, All those who persecute others for choosing a creed different from theirs, as a safer way to heaven, prove themselves to be the enemies of Christ, to his example and doctrine; and the source of such a spirit is ignorance and superstition. Such has been the spirit and conduct of the

members of the Church of Rome, almost ever since they began to gain ground in the world, which is only of a modern date, although they assert the contrary by saying : “ We were the first, and we shall be the last ; our religion is the oldest.” Well may they boast of its antiquity, for it is as old as Cain for fraternal discord and opposition to true religion ; and for idolatry, ’tis as old as Laban’s gods—(Gen. xxxi. 19—30—and Aaron’s golden calf—(Exod. xxxii. 4—8)—yea it is so old, that it has grown blind by age many years ago, and the head physician has pronounced it incurable without the scriptures, saying : “ If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” Luke xvi. 31. And the words of the prophet may be applied to the pastors of this church : “ The leaders of this people cause them to err, and instead of being the head, it is said, that prophet that teacheth lies is the tail.” Isaiah ix. 15, 16. These are proper applications and true comparisons, of which I am a living witness, for I have discovered the errors and felt the persecutions of the Church of Rome.

OF THE IMPROPER AND EVIL USE OF AN
UNKNOWN TONGUE
IN THE PUBLIC WORSHIP OF GOD.

ANOTHER evil attending the mass is the mysterious language to many in which it is celebrated ; for there are select portions of scripture read in the course of the service, generally taken from the gospels, epistles, and the Psalms ; and these, which are all the good that attends it, are kept from the principal part of the congregation. Now, as in this part of the world Latin is not generally understood, very few can receive any instruction from Latin mass ; therefore, the priest may be said to give no instruction in this service, but rather —

“Sullen, like lamps in sepulchres, they shine ; and
Enlighten but themselves.”

BLAIR.

Whilst the poor deluded people, content to be kept in the dark, think there is a virtue in the sacrifice and holy water, from which they receive much benefit. But where can the priest find authority to justify such conduct as this ? If there is anything in the mass which he does not wish people to know, why should they be censured for not attending it ? If it is for their instruction, why not express it in a language in

which it can be generally understood? The general answer to this question is: "Were mass to be celebrated in a language commonly understood, in course of time a common car-boy would learn to say it!" But this is a poor apology; for if the mass is good, so much the better if all knew it; and if it is otherwise, the world would be better without it. But if we ask St Paul he will soon decide the dispute in this matter; for he says: 1 Cor. xiv, "That he that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man understandeth him. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak either by revelation, or by knowledge, or by prophecy, or by doctrine? and even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." Here the apostle condemns this mode of worship, and shews the speaker and hearers of such to be *barbarians*; for, says he, "There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that

speaketh a barbarian, and he that speaketh shall be a barbarian unto me." He also tells us of the discord and confusion of such proceedings, saying: "I will pray with the spirit, and I will pray with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen at the giving of thanks, seeing he understandeth not what thou sayest? Hence those who call themselves the successors of the apostles, are condemned by him who was not a whit behind the greatest apostle; who, instead of giving sanction to this procedure of the mass proves it to be false and absurd. What now shall be done to support this tottering fabric, as reason and scripture have left it without a prop? Although strange miracles and falsehood, which are the last refuge of its votaries, should be resorted to, they cannot support it, and down it must fall before the face of truth, like Dagon before the ark. Where now is the Romanist's atonement for sin, since he has rejected *Christ* as a *Saviour*, although he will not acknowledge it, and the substitutes he has chosen in his stead are proved to be ineffectual?

But, before this point is concluded, it may be observed, that what ever vain subterfuge the Romish clergy may fly to, in order to vindicate their conduct in performing their public worship in an unknown tongue; it is obvious that their motive is to keep the

laity from a knowledge of the scriptures, and this great evil also they endeavour to justify by saying, "It is dangerous to permit the laity to read the scriptures, because of their liability to take a wrong meaning from them." But although they have attempted to prove that St. Peter speaks against the reading of them, there is not a single passage in all the sacred writings that prohibits any from doing so, but many to the contrary. It is said in one part,— "Blessed is he that readeth, and they that hear the words of his prophecy." Rev i. 3. And, again, we read that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. Here is both the authority for reading the sacred volume, and the utility of doing so set forth; and it is not only our privilege to read God's word, but also our duty; for Christ commands us to do so, saying: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 3. Here is a command given to the world indiscriminately, by Christ himself; it is therefore evident, that the laity are not prohibited by divine authority from reading the scriptures, but that they are, on the contrary, commended for their attention to them; for of the Jews at Berea, who attended to the preaching

of Paul and Silas, it is said, "These were nobler than those of Thessalonica, in that they received the word with all readiness of mind, *and searched the scriptures daily*, whether these things were so." Acts xvii. 11. Here the reading of the scriptures by the laity, as the rule of faith and practice under private judgment, is commended by the apostles; which yet is condemned by the Church of Rome! St. Paul also commends the practice of knowing the scriptures, even in childhood, a time when holy orders are out of the question; for he said to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus." 2 Tim. iii. 15. And if we even had no divine authority for reading the sacred scriptures, general experience shews, that where one is lost by taking a wrong meaning from what he reads, wresting the scriptures to his own destruction, hundreds are lost for the want of reading them. And to prevent the laity from reading God's word, because some have abused it, would be like forbidding the use of wine, because some have abused themselves and it by intoxication; or like prohibiting the use of razors, because some have terminated their existence with them. If the general use of things were prohibited in order to prevent the abuse of them, we should soon be deprived not only of all the necessities of life, but even of life itself; for what is it that has

not been abused, that has ever been within the reach of fallen man? But although our Lord has given the scriptures to mankind in general, as the rule and guide of their lives; yet they are now monopolized by the Romish clergy, who claim it as an ecclesiastical prerogative to dispense to the laity, as they please, this sacred treasure; for if any of their people dares to be so bold as to obey his Lord by reading the Bible, and, in the interim, be struck with the awe of Popish prohibition—though eternal life was in the next page, he must shut the book; and a rigid course of penance alone can wash out the stain of the great transgression. But some deny this when they are put to the test about it, and therefore add one evil to another.

I was both grieved and astonished when present at several discussions and controversies, to hear appeals and positive assertions made diametrically opposed to truth and matters of fact, by the Rev. Mr. M'Donald, Roman Catholic priest, of Clifton, near Bristol; whose proceedings, in opposition to indubitable facts, often put forth in Victoria Rooms, Clifton, at Protestant meetings held there, were, as I conceive, unbecoming the character of a gentleman and a professed minister of the gospel of Christ: for he stated that "they did not prevent their people from reading the scriptures, and appealed to such of them as were then present, if ever they knew themselves to be *the subjects of restriction* in such a case." I would

have contradicted him on the spot, only for the sake of order, and expecting to be called upon before the conclusion of the meeting.

When I first begun to read the scriptures, the parish priest where I then lived was informed of it, and he called me to an account about it; and when I had acknowledged it, he threatened me most severely with the strictest penitential punishment, saying: "Did you not know that the church forbids the laity to read the scriptures, after having so often heard me declare it from the altar?" I answered, "Yes, sir, I have often heard you do so; but I thought there could be no harm in reading them." He then wanted me to make a promise to God and him, that I would never open the Bible again. My reply was: "Sir, this I cannot do with safety, as the Bible may be lying shut on a desk or table, and if I should open it not knowing what book it might be, then my promise would be broken." "Well, but," says he, "would not you know it by the squares in it?" (I suppose the reverend gentleman meant the columns.) "But, sir," said I, "how could I see them until I should first open the book?" He was very much displeased with me for my disobedience, but hoped to reclaim me again, as he thought; for he warned me to come very soon to confession to him. I was much afraid of him, as I was then young and tender, and not altogether convinced of all the errors of the

church to which I at that time belonged ; yet I was more afraid of God, and the loss of my own soul, than of anything else ; and this, with divine aid and repeated reading of the scriptures, endowed me with fortitude to submit to all privations and persecutions, which were not a few. I am ready and willing at any time to answer any inquiry that may be made respecting the truth of what is here stated ; and I think Mr. M'Donald can find no apology here by saying they do not do so in England, after advocating the existence of union in their church ; for if such a union exists as he endeavoured to prove does exist, then we must think their church should be the same all over the world. If so, then he has either violated that union, by differing from the priests in Ireland, or spoken contrary to his own conscience, knowledge, and the established rules of his church of union, by denying the restrictions of the laity to read the scriptures. If the Pope pretends to be wiser than our Lord by endeavouring to disannul his commandment, in allowing none to read the sacred volume but the clergy, he ought not to be regarded, because it is the duty and privilege of all to read the scriptures, as appears from the words of truth, to which we have already referred. All cannot receive holy orders ; therefore, some must either disobey Christ or the Pope ; because poverty is a prevalent difficulty amongst the lower classes of people, and is a barrier

to education, the preliminary and essential qualification for ordination : therefore, they may abide by their lot, for they shall never read the scriptures ; and whether poverty or riches prevail, woe unto the female sex, for they are entirely excluded from all hopes of ever being ordained ; therefore they must never open the Bible, on pain of becoming heretics ! But what does God say to his professed pastors in reference to this subject ? “ My people are destroyed for lack of knowledge : because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me ; seeing thou hast forgotten the law of thy God.” Hos. iv. 6. But what an unspeakable blessing it is that the Romish clergy cannot keep the Bible from all ! for the Lord has raised up a Wickliff, a Luther, and many others, who, with Christian zeal and undaunted fortitude, have plucked the sacred volume out of the jaws of the devouring dragon ; and now the Moors and Hottentots are tasting its delicious fruit, and the children of Indians and Ethiopians are learning to lisp the sacred name of Jesus, by its happy influence : and we trust soon to see the arrival of that auspicious day, “ When all flesh shall see the salvation of God.”

INFALIBILITY CONSIDERED.

INFALIBILITY is another astonishing privilege claimed by the Church of Rome, which she tells us was first given by Christ to his apostles, and afterwards handed down to her by succession. But as this pretended succession has been already proved to be false, by incontrovertible argument, it shews at once, that the Church of Rome is entirely cut off from every claim of infallibility from that quarter, which breaks the rotten cable of her false anchor, and leaves her to be tossed amongst the floating islands of uncertainty and disappointment. For that man is a fallible creature nothing is more certain, even in his primeval innocence, when all his powers, both mental and corporeal, were unreservedly engaged in the service of his Creator, and when he had more knowledge and wisdom than all the popes of Rome together, and was pure, upright, holy, and happy,—even then he was not infallible, else he could not have fallen; and if Adam was not infallible in his first estate, can any one of his posterity be so in their fallen condition? Nay, the voice of heaven cries, that “All flesh is as grass.” Isa. xi. 6. “That foolishness is bound up in the heart of a child”—Prov. xxii. 15; and that “The heart of a man is

deceitful above all things and desperately wicked ;” so mischievous and fickle that the question is asked, “ who can know it ?” Jer. xvii. 9. If this be the character which heaven gives of man, where can we find human infallibility ? For St. Peter himself, who is falsely said by the Church of Rome to have been the first Pope or Bishop of Rome was not infallible ; for when he came to Antioch, St. Paul withstood him to the face, “ Because he was to be blamed.” Gal. ii. 11. Here then we see that Peter departed from the guidance of the Spirit, which proves that he was not infallible. But some may be ready to sneer at this argument, and say, that they “ Do not believe infallibility to rest in the Pope by himself, nor in any of the members of the councils by themselves ; but when the council are assembled, and the Pope at their head, then they are infallible.” But this is a mere fallacy, and contributes nothing to the establishment of such doctrine ; because if the Pope and the council are not infallible when separate from each other, then meeting together can no more make them infallible than the meeting together of a hundred blind men can restore them all to sight ; If they were all blind when separate from each other, a sound pair of eyes could not be found amongst them when assembled together, for they would remain blind still, for all the good their convention could do them. And should a thousand illiterate men meet together

for the purpose of becoming thoroughly acquainted with the principles of literature, they could receive no more instruction from each other in that case, than if they had never met, for a profound scholar could not be found amongst them. No more can the Pope and the councils be infallible by meeting together. Therefore their claims to infallibility are false and ridiculous. Although the promise of Jesus Christ to his church is infallible, which is,—“Lo! I am with you always, even unto the end of the world;” yet he has not made this promise exclusively to one sect, party, or denomination of people, more than to another; but wherever there is a people who love and obey him, with each of them he has promised to dwell, saying,—“He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father: and I will love him, and will manifest myself to him.” John xiv. 21. Thus the people who love Christ, whoever they be, his promise is infallible towards them, so long as they continue faithful; but they are not infallible because of that promise, as Christ is no otherwise than conditionally engaged in the fulfilment of it. And although some denominations of people may depart from him, yet all do not; for he has had a few of his witnesses in all ages who have not bowed the knee to the image of Baal; and if one nation or people reject him, he will turn to another. When the Jews refused him, he turned

unto the Gentiles; and so faithful is he to his infallible promise in being with his church to the end of the world, and so independent is he of the world for its fulfilment, that though all men should go astray, he is able of the stones to raise up a church to obey him; therefore, it is Christ and his promises which are infallible, and not any people who may profess to be his; for if they abuse his church, he can remove it and plant it amongst another people. No church was ever better founded, or more entitled to the promise of Jesus Christ, than the seven churches of Asia; and yet they were not infallible, for five of them were reprov'd, some of whom were severely threatened for their errors and apostacy. Our Lord said to the Church of Ephesus,—“Remember, therefore, from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” And to the Church of Pergamus, he says: “Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth.” Rev. ii. 5—16. And so disagreeable did the Church of Laodicea appear in his sight, that he said: “I will spew thee out of my mouth.” Rev. iii. 16. . Where is infallibility here? Not in the churches, for they went astray; and our Lord threatened to remove the candlestick out of his place, and plant his gospel

amongst some other people, should they not repent. Now, if these churches which our Lord planted by his apostles, were not infallible, how can the Church of Rome be so, which was neither founded nor guided by Jesus Christ, else she would never be deceived by the false pretence of being invested with the power of infallibility, which is the prerogative of God, and not of man.



SECRETS OF THE ROMISH CONFESSIONAL CANNOT BE PROVED FROM SCRIPTURE.

CONFESSION of sin is universally allowed to be necessary to forgiveness, and forgiveness to be necessary to salvation. On this common ground the Church of Christ and the Church of Rome both take their stand; but the inquiries, "To whom is that confession to be made?" and "By whom is that forgiveness bestowed?" are answered by the two churches in a very different manner. "Confess," says the Church of Rome, "to the priest." "Confess," says the Church of Christ, "to God." "Look," says the Church of Rome, "to the priest for forgiveness." "Expect it," says the Church of Christ, "from God alone." Such is the doctrine of the Church of Rome, and accordant with its doctrine is its practice. The Church of Christ, on the contrary,

denies the confession to a priest to be necessary, but admits that it may be, under certain circumstances, expedient and useful. Does not the Church of Christ say, "Come unto me all ye that are heavy laden, and I will give you rest." And, "If we confess our sins to God, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Again, "The blood of Jesus Christ cleanseth from all sin." We see there is no mention of the forgiveness from the priest in those words of the Holy Ghost.

CONFESSION TO A PRIEST.

Auricular confession derives its origin from man only. Confession to priests was so little known four hundred years after the apostles, that St. Chrysostom says expressly: "God commands us to confess our sins but to him alone; to acknowledge them in his presence only, so that he alone may deal with our conscience." (Hom. 23.) In the ninth century, a decree of the Council of Chalonssur Saone declares that auricular confession was not yet instituted; and in the thirteenth century, in the year 1215, only was that rite decreed, and its practice rendered obligatory by the fourth council of Lateran. This subject is of vast importance. In it is involved the sacrifice of female virtue, and with it the happiness of society at large. Auricular confession, as described by Peter Dens, is to this moment, to my knowledge, daily

acted on in the Romish Church. This is no false accusation. "Confess your sins one to another," says the Holy Ghost. "Pump young women," says Peter Dens, Auricular confession demoralizes the world. We feel this—we see its effects round about us. For a time we were in some degree in the dark as to the mode in which this was effected. It was wrapped up as if under a veil, but now all is plain. It is no longer under a mask. Some may fear danger from the publication of the monstrous pollutions carried on by the bachelor priests in and out of the confessional; but we do not partake of this alarm. So long as Popery exists, it will be a perpetual curse—a perennial spring of demoralization. Let it fall by means of exposure. This was the case at the commencement of the Reformation. Men had in Popish times been dragged to the mere semblance of virtue, by a species of mental enslavement—their dispositions had not been purified by the sanctifying influence of evangelical truth—they were made the mere slaves of priestcraft. But when men were brought to feel the influence of Protestant truth, their corrupt nature was changed, and they became new creatures.

I now declare most solemnly, that after living thirty-four years in full communion with the Roman Catholic Church, I know not another reptile in all animal nature so filthy, so much to be shunned, and

loathed, and dreaded by females, both married and single, as a Roman Catholic priest, or bishop, who practices the degrading office of auricular confession. And I may say with safety, and from my own personal knowledge, that there is scarcely one of those who have been trained in the nunneries that has not been debauched. The reader will understand that every nun has her confessor; every confessor has a concubine, and there are very few of them who have not several. Let any mother imagine her young daughter among these semi-reverend crones, called nuns, and she will have no difficulty in seeing the possibility of her immediate ruin. Let me give Protestant mothers just a twilight glance at the questions which a Roman priest puts to those females who go to confession to him, and they will bear in mind that there is no harshness in what I say. It contains no undulations of a roving fancy—it is only a part in which I have acted myself, I may truly say, of all that occurs in Popish confession. The following is as fair a sketch as I can, with due regard to *decency*, give of the questions which a Roman priest puts to a young female who goes to confession to him. It is, however, but a very brief synopsis. But, first, let the reader figure to himself, or herself, a young lady between the age of from twelve to twenty, on her knees, with her *lips* close pressed to the cheeks of the priest, who, in all

probability, is not over 26 or 30 years old; for here it is worthy to remark, that these young priests are extremely zealous in the discharge of sacerdotal duties, especially in hearing confessions, which all Roman Catholics who are members attend, some once a fortnight, some once a month, others at Christmas and Easter, under pain of exclusion from membership. And some I have known to resort every day in the week, and also communicate, notwithstanding "they found not that peace which the world could not give, neither the priest's absolution."

THE FORM OF CONFESSION.

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen." Bless me Father for I have sinned." The priest blesseth him in Latin. The penitent not knowing what he repeats to God in his behalf. The penitent then proceeds. "I confess to the Almighty God, to the blessed Mary, ever Virgin, to the blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you my ghostly Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most greivous fault." The Priest demands of him when he was at confession last. He answers a fortnight, a month, six months, one year, twenty years, as the case may be, &c.

The following questions are asked of a female, and the opposite if a male :—

Confessor.—Have you been thinking about men ?

Penitent. Why, yes sir.

Confessor.—Are you fond of any of them ?

Penitent.—Why yes, I like cousin A. or B. greatly sir.

Confessor.—Did you ever like to sleep with him ?

Penitent.—Oh no, sir.

Confessor.—How long did these thoughts about men continue ?

Penitent.—Not very long sir.

Confessor.—Had you these thoughts by day or by night ?

Penitent.—By night or by day, as the case may be.

Confessor.—Have you been guilty of fornication, or adultery, or incest, or any sin against nature, either with a person of the same sex, or with any other creature ? How often ? Or have you designed or attempted any such sin, or sought to induce others to do it ? How often ? Have you been guilty of self-pollution, or of immodest touches of yourself ? How often ? Have you touched others, or permitted yourself to be touched by others immodestly, or given or taken wanton kisses, or embraces, or any such like liberties ? How often ? Have you abused the marriage bed, by any actions contrary to the order of nature ? or by any pollutions ? or been guilty of any irregularity in order to hinder your having children ? How often ? Have you without a just cause refused the marriage debt ? And what sin followed from it ? How often ? Have you debauched any person that was innocent before ? Have you forced any person, or deluded any one by deceitful promises, &c. ? Or designed or desired so to do ? How often ?”

In this strain does this reptile confessor proceed, till his now half gained prey is filled with ideas and thoughts, to which she has hitherto been a stranger. He tells her that she must come in a week or a fortnight again, after repeating a lot of stuff for penance two or three times a day until she returns to the confessional again. She accordingly comes, and he gives another twist to the screw, which he has now firmly fixed upon the soul and body of his penitent. Day after day, week after week, and month after month, does this hapless girl come to confession, until this wretch has worked up her passions to a tension almost snapping, and then becomes his easy prey. I cannot, as I before stated, detail the whole process by which a Romish confessor debauches his victims in his confessional; but if curiosity or any other motive, creates in the public mind a desire to know all the particulars about it, I refer them to *Antoine's Moral Theology*, or to *Den's Treatise "De peccatis."* In those books I have mentioned, they will find the obscene questions which are put by *priests* and *bishops* of the Romish Church to all women, young and old, married or single. And if any married man, or father, or brother, will after the perusal of these questions, allow his wife, his daughter, or his sister, ever again to go to confession, I will only say that his ideas of morality are more vague and loose than those of the Heathen or the Turk. There is a circumstance connected with this confession, that

renders the conduct of these priests almost frightfully atrocious. There are in the Roman Catholic Churches things like sentry boxes, called confessionals, these are generally situated in the body of the church or at the angles, and priests hear confessions in them, though the priest and lady penitent are only separated by a sliding board in the form of a wainscot, which can be removed when the confession is to be heard at one side then return to the other, where the same process is gone through by the penitent, with their face to face eye to eye, breath to breath, and lip to lip, if he pleases. And several of them hear private confession in the Sacristy, or vestry of the church. This is a small room at the back of the altar, in which the Eucharist, containing, according to the Romish belief, the real body and blood, soul and divinity of Jesus Christ, is kept by the priest, day and night, while mass is not celebrated in the chapel. This room is always fastened by a lock and key of the best workmanship, and the key kept by the priest day and night. This Sacristy, containing the wafer, which the priests and laity blasphemously adore, is used by them as a place to hear confessions, and here they have committed habitually those acts of immorality and crime of which I have spoken.

Therefore after the confession is ended, and the priest tells the penitent he is damned to all eternity, unless he pays for masses, indulgencies, and such like stuff he concludes thus :—

“For these and all my other sins I cannot at present call to my remembrance, I am heartily sorry ; I purpose amendment of life for the future, and most humbly ask pardon, penance, and absolution of you my ghostly father : therefore I beseech the blessed Mary, ever a virgin, the blessed Michael the Archangel, the blessed John the baptist, the holy apostles Peter and Paul, and all the saints in heaven, and you my ghostly father, to pray to the Lord God for me.” Then if the penitent should while reciting the penance enjoined after confession think on any of his former sins which he did not reveal to the priest, he becomes disheartened after the torments the priest told him he would suffer, instead of holding out to him the “blood of the immaculate son of God which cleanseth from all sin.” This form of confession is to be found fully in a Romish prayer book, called “The guardian of the soul.”

This confession then is not apostolic ; any other conclusion would lead us to believe that the apostles and their immediate successors had passed through twelve centuries, ignorant of the fact that the Lord had established upon earth a tribunal to whose judges he had transmitted the power of confession, and who, in his name, were to grant or to withhold the sentence of heavenly absolution.

We are not justified in imputing such ignorance either to the apostles or to the pastors of the primitive church.

The Romish divines, with a view of tracing the origin of confession to Jesus Christ himself, are continually reverting to the following passages in the scriptures. "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." John xx. 23. "And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 16, 19. And how, say these divines, can sinners be bound or loosed—how can their sins be remitted or retained, if they confess them not?

Does confessions then improve the morals? Let the question be decided by the facts already given. Are those who practice confession better conducted, or less immoral than those who do not? Are they better husbands, better fathers, better subjects, better citizens, less given to turbulence, to sedition, to lying, to injustice? Are the people wherever confession is practised higher in the scale of virtue? Will any one venture to say that the *Irish Roman Catholics in this country* who go to confession, or stations, or jubilees, or processions, or retreats, twice a year, or once a year, as they would to a public fair; are they superior in virtue and good manners to their protestant neighbours, who learn their christian duties from the sacred scriptures? And if so, is it right that malevolent, profligate priests should be enabled with impunity, to lay

snare for innocence, and to break into the sanctuary of private life? No! It matters not how intelligent a man, or woman may appear, or what his acquirements or accomplishments may be, if they are weak enough to go to confession to a Romish priest, they deserve not the name of a man or woman, who are supposed to be the subjects of christian freedom. He who bends the knee to a Romish priest, and asks him to forgive his sins, submitting to such restrictions or discipline or penances as the priest may be disposed to impose upon him, becomes a degenerate being. Their very looks bespeak their degradation. How great is the contrast between those who have broken loose from disobedience to nature's laws, to the degrading servitude of obedience to man.

But the contrast is not greater nor their fall more humiliating, than that of the man or woman who exchanges that obedience which he or she owes to reason, to pure religion, and the divine law of the gospel, for the degraded servitude required from them by popish priests and confessors.

The doctrine of wrong is often inculcated instead of the doctrine of right; the knowledge of vice is often conveyed by indelicate interrogatories, and the profligate priest makes the confessional subservient to the gratification of his unruly appetites. A priest in the chair of confession is the most arbitrary of judges. He acts without check or control. His admonitions, his

commands, his casuistries, are not the necessary results of fixed principles, or acknowledged maxims; but of his own particular qualities or dispositions; of his caprice, of his ignorance, of his perversity, of his profligacy. Yet confession, under all these forbidding circumstances, is announced, is trumpeted as a necessary means of salvation,—a *secunda post naupagium tabula*—"a second wreck after shipwreck;" and the favour of heaven, the grace of God, the justification of the sinner, is restricted as an adjunct to human precariousness and profanation.

To the writer's knowledge, it is not uncommon to meet men and women among the lower ranks of Roman Catholics, who, upon being asked what they must do to be saved, cannot tell what the word of God is, though they go to confession. Can bless themselves, call upon saints, and worship a crucifix, but have no more notion of what religion is, than the piece of wood they ignorantly worship. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord." Jer. xxiii. 10.

On the feast of the Pentecost, the apostle St. Peter, with that divine energy which the discourses of those inspired men derived from the Holy Spirit, holds forth to the Jews, that Jesus of Nazareth, whom they had slain by wicked hands, has loosed the pains of death, and ascended into heaven, from whence he sheds forth upon his disciples the spirit of promise :

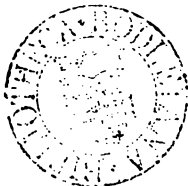
“Therefore let all the house of Israel know assuredly, that God hath made Jesus both Lord and Christ. Now when they heard this they were pricked in their heart, and said, men and brethren, what shall we do?”

Acts ii. The time was now at hand when the apostles were called upon for the first time to exercise the power which had been granted unto them by their Divine Master, of binding and loosing, of remitting or retaining; and upon the conduct of the apostles, in this instance, will I lay my reply. Did the apostles make answer to the multitude, who asked, “What they should do to be saved?” “Come and confess, and we will give you absolution!” They did not; but, on the contrary, they said unto them—“Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts ii. 38. And we also, reader, will repent and be converted, every one of us, in the name of Jesus Christ, for the remission of our sins, so that we may receive the gift of the Holy Ghost.

The remission of sins that Jesus Christ entrusted to his apostles is nought but those glad tidings of forgiveness through Jesus Christ, the preaching of which throughout the world devolved upon the apostles. “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” Mark xvi. 16.

"I say unto thee," says Jesus Christ to Simon, the Pharisee, when speaking of the woman which was a sinner," "her sins, which are many, are forgiven." Luke vii. 47. But Jesus Christ does not say that she has confessed her sins. And St. Peter, holding forth to the Jews, says: "Repent ye, therefore, and be converted, that your sins may be blotted out." Acts iii. 19. But he does not say unto them: "Confess to your priest;" or, "Come and confess, and we will give you absolution." "Repent ye and believe the gospel"—(Mark i. 15)—says our Saviour; but he has nowhere said: "Confess to your priests." Let us then, also, repent and be converted, that, according to the word of God, "our sins may be blotted out." Well I know, that the Church of Rome would fain bring forward these words of St. James: "Confess your faults one to another." St. James v. 16. I deny it not. St. James does say: "Confess your faults one to another;" but he does not say: "Confess your faults to priests." Besides these words of St. James do not, by any means, warrant the so-called *sacraments* of confession; since, according to the Romish divines themselves, that rite which cannot trace its origin to our Lord Jesus Christ is not a holy sacrament. Now the above words are the words of an apostle, and the apostles were neither commanded, empowered, nor expected to institute any sacrament whatever. And lastly, St. Augustine, in Book 10,

chapter iii. of his confessions, entirely rejects, in the following words, auricular confession: "What need I," he says, "to lay open before men the wounds of my heart? Have they the power of healing them, who are as careless of their own infirmities as they are mindful of those of their fellow creatures? To thee alone, Almighty God, is it given to be present even with those who are far from thee! Oh! that they may be converted and seek thee, so that thy mercy be on them as it is on all those who, having erred from thy ways, acknowledge their faults before thee, and return to thee wearied and dispirited, to beseech thy forgiveness, and weep in thy bosom. Truly hast thou dried up their tears; but they must needs weep still for joy and happiness, since it is their Maker himself who succours and comforts them, and not man, who is but flesh and blood." To the proofs which I have already brought forward against auricular confession, many others might still be added. But these proofs are more than sufficient to put beyond a doubt, that confession to priests owes its origin to man only.



THE JESUITS.

THE time now is, and long has been, for every soldier of Jesus Christ to buckle on his armour, to unsheath his sword, and fight vallantly for the "faith once delivered to the saints." "The sword of the spirit which is the word of God"—this is the "weapon of our warfare;" but, alas! if it be allowed to remain upon dusty shelves, or to be idle in a book case, which is too much the case, then will the enemies of Jesus Christ and his church storm the citadel of our Zion, and woe be to the inmates when the flag of Anti-christ waves over her towers. Rome is spreading her baneful branches in every important town in the realm. Her emissaries are in the houses of British legislature; they behold the secrets of the cabinet and are within reach of the crown. The Jesuits are at work! Not only are they in high places, but they are evrywhere in the warehouses, work shops, counting houses, and houses of industry. There are the "Sisters of Charity" going from house to house daily with their little parcels of tea, sugar, and slips of drapery, and such like baits to catch the poor and deceive the benevolent. Rome has every possible engine at work to captivate England. The Jesuits are now (unsuspectedly by

the body of the people of this country) working themselves into all our institutions, It becomes the duty, then, of every Protestant to know *who and what the Jesuits are*,—to mark well their secret instructions. These documents are to be found at the end of a work of theirs published in Venice in the year 1596.

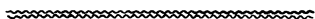
THE OATH OF SECRECY OF THE JESUITS.

“ I, A. B, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul. and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his Holiness Pope Urban is Christ's Vicar General, and is the true and only head of the Catholic or universal church throughout the earth : and that by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to dispose of heretical kings, princes, states, and commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed ; therefore to the utmost of my power I shall and will defend this doctrine, and his Holiness's rights and customs, against all usurpers of the heretical (or protestant) authority whatsoever ; especially against the new pretended authority of the Church of

England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Hugunots, and of others, the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness's agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom. I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that I am dispensed with to assume any religion heretical for the propagation of mother Church's interests, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this secret convent. All which I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep

inviolably ; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony thereof I take this most holy and blessed sacrament of the Eucharist ; and witness the same further with my hand and seal, in the face of the covenant this ——— day of———, Anno Domini, &c.”

After a careful perusing of this oath, may it not be asked, can such a body of men be considered safe subjects in a protestant country ? If occasion served, would our beloved sovereign Queen Victoria be secure upon her throne ? See the many plots this party laid against Queen Elizabeth, amongst which was not the least cunning and diabolical—the poisoned chair.



THE INQUISITION.

FOR the benefit of such of my readers as may not know what the inquisition is, I shall give some account of it. The inquisition is a kind of ecclesiastical court, which take cognizance of all kinds of heresies. It was instituted in the thirteenth century, by the court of Rome, and admitted into some kingdoms of Europe, but resolutely and successfully opposed in others, The principal officers of this court are called, “Inquisitors of heretical pravity.” They occupy a building called the “Palace of the inquisition,” where they hold their sitting for the trial of heretics. They have under

them certain servants whom they call "familiar," who execute their orders, and answer to our baliffs in the ordinary courts of justice. When a person is suspected of heresy, one of these familiars is sent by the inquisitor to seize him. This order is executed with such astonishing address and secrecy, that a man is missed without any one knowing what has become of him, and an instance stands recorded, of a man, his three sons, and three daughters, who lived all in the same house, being put into prisons of the inquisition, and not knowing of each other being there, till seven years after, when those who were alive came forth in an "Act of Faith."

When the familiars have brought the offender into the prison, he is questioned by the inquisitor; and if he denies, or persists in his supposed heresy, his constancy is tried by various kinds of torture, such as placing his feet to the fire, pouring water down his throat, till it runs out again at his mouth, plying his flesh with hot pincers, or stretching his limbs on the rack, till they are moved out of the sockets. If he stands all this, he is considered as incorrigible, and delivered over to the civil magistrate, to be committed to the flames. However, when the inquisitors are giving him up to the magistrate, they charge him not on any account to hurt the poor creature—a piece of hypocrisy so gross as scarcely to be believed, were not the evidence such as to destroy the possibility of a

doubt. If I had lived in Spain or Portugal (thank God I do not), I should have had to encounter all the rigour of the inquisition for the great offence of reading the word of God, and if I had not given up what I found therein, and promised to offend no more the same way, I should in the end have been committed to the flames as an incorrigible heretic ; perhaps some of my readers will scarcely credit this assertion, that do not know the reading of the scriptures is prohibited by the highest authority in the Church of Rome. For the conviction, of such, I insert the following edict of the Council of Trent, which I consider as one of the most stupendous monuments of human folly or wickedness to be met with in the annals of the world. Reader behold it ! “ All Bibles extant in the vulgar tongue are prohibited, with all parts of them, either printed or manuscript, with all summaries and abridgements (although historical) of the Bible, and books of the holy scriptures, in the vulgar language or tongue.” Did the members of this celebrated council read the scriptures or not ? It they did not, they were surely but indifferent guides for the Romish Church ; and if they did they seem to have had but little respect for the authority of Christ and his apostles, when they could make such a decree in direct opposition to the following texts.

“ Jesus answered and said, ye do err, not knowing the scriptures,” Matt. xxii. 29. Again he says,

"Search the scriptures." John v. 39. The Bereans are commended for searching the scriptures. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts xvii. 11. And he speaks of Timothy with approbation, as one who had known the scriptures from his earliest years. "From a child hast thou known the scriptures." 2 Tim. iii. 15. But why say more on a point which cannot be disputed by any who abide by the word of God? Look to it reader, that thou art not abetting this anti-christian decree! I shall conclude these remarks with the following short but interesting anecdote. An eminent divine of the Roman Catholic church, who seems to have possessed more honesty than prudence, asked one day in his sermon, "What is truth?" After pausing a little he said, "I have found it at last," and shewing a New Testament, told his hearers that he held in his hand. "But" added he, putting it in his pocket, "this is prohibited."

DOCTRINE OF CREATURE WORSHIP
CONSIDERED.

As Jesus Christ is partially rejected as the atonement for sin and the saviour of mankind, by the members of the Church of Rome, they also reject him as their advocate, and introduce in his stead saints and angels, and whatever they say to the contrary, they pray ten times to the Virgin Mary for once to God: in the prayer called the Pater and Avea, which they most commonly use, the conclusion of which is this "Holy Mary, mother of God, pray for us sinners now and in the hour of our death, Amen." Let none deny this, for thousands of times have I repeated this prayer, and heard others do so too; and in the Litany of the Saints, which is inserted in the Manual, there is a long catalogue of the names of different saints, and the name of each of them is mentioned separately; at the conclusion of which is said, "Pray for us." Now is anything clearer than that these are made mediators instead of Christ? And yet the ingenious pastors of the Church of Rome, (whose extraordinary faith, and superior power, enable them to imagine that they can change anything into every thing, or nothing) meet with no difficulty in denying this, when the impropriety of it is questioned and

found to be too shameful to admit of any defence, although their prayer book exposes it to public investigation. Some of them endeavour to justify this practice by saying, "We don't worship the saints, we only pray to them to pray for us." But this apology makes the case no better, because it is putting them in the place of mediators, which is the office of Jesus Christ. For the apostle says, "There is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. But the practice of praying to the Virgin Mary and the Saints, is generally defended and justified in the following manner: "Suppose we had offended a certain individual, and from a motive of self-interest desired terms of reconciliation; if we could form an intimacy with the mother, or some other friend of the offended individual, to plead for us, we should entertain every hope of success; and ought we not so avail ourselves of such an advantage?" But by the same rule of reason, we may argue, that if that individual had a son, who had already made reconciliation for us for what was past, and stood at the hall door soliciting our approach, to partake of the choicest treasures which he had purchased for us, would it not be madness and folly of us, as well as the grossest insult to him, to disbelieve and disregard what he said, and sneak round to the kitchen, to beg of the servants to plead for us? This is just the case with those who

pray to the Virgin Mary; for it dishonours Jesus Christ for them to discredit what he says, and trust more to the servants for what they need than to him, because they are no more than servants of Christ in their highest stations of dignity. Some say that we despise the Virgin Mary; but that is not true, for we allow that she ought of all nations to be acknowledged blessed, but no object of divine worship or adoration: nor ought any other saint whatever. And the practice of worshiping saints or angels, is not only forbidden by Almighty God himself, but also by one of those angels who appeared to John the Divine, in his sacred vision; when on his refulgent appearance he exhibited so much of the glorious splendour of the heavenly world, that the apostle fell down to pay him divine homage. The angel immediately forbade him by saying,—“See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God.” Rev. xix. 10. Where then is the authority for worshiping saints and angels, when not only they forbid it, but also Christ himself. When Satan tempted Christ to idolatry of the basest kind, taking him up to an exceeding high mountain, and shewing him all the kingdoms of the world, and the glory of them, and said unto him,—“All these things will I give unto thee if thou wilt fall down and worship me:” then Jesus said unto him, “Get thee hence, Satan

for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 8, 9, 10. Mark the expression *him only*; this cuts off every vain apology for praying to saints and angels; for who dares to contradict the words of Jesus Christ. It appears that this great evil was practised, also, by some in the days of primitive christianity; for St. Paul warns the christians at Collosse against it, in the Epistle which he wrote to them from Rome saying,— "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. ii. 18. This is the true character of all angel worshipers; for if on any pretence people forsake Christ as their Advocate, and attach themselves to angels to act in his place, they lose all the reward which he has purchased for them. To prevent this the apostle warns the Collossians to let no man beguile or hinder them of their reward, in the virtue of Christ's atonement and advocacy. This is however done by many, of their own mere voluntary choice, having no scripture warrant for it; who thereby commit the sin of idolatry; and being too wise in their own eyes to be taught by truth, but vainly puffed up by their fleshly mind, they rush forward into that gross evil against which God has manifested so much of his displeasure in all ages of the world. Angels are not proper

objects of worship or divine homage, as they have no part in man's creation, redemption, or advocacy with the Father in behalf of mankind; for the greatest saint now in heaven, is as much indebted to redeeming love, as the greatest sinner upon earth who stands in need of mercy; and the highest order of angels cannot comprehend its mystery, for they have desired to look into it but in vain; therefore they have no part in the disposal of it, only to rejoice in its interest to returning sinners.

A PRAYER TO THE ANGEL GUARDIAN.

O Holy angel, into whose hands, by a singular providence of God, I was consigned from the moment I was born, when shall I ever sufficiently thank thee for having freed me from hell, as often as thou hast preserved me from dying in sin! How many more iniquities should I have committed, had it not been for thy inspirations! And how often in those very iniquities would the devil have snatched me away as a vile slave of his, hadst not thou, my protector, always watchful over my good, assisted me with thy charity, and stopped the divine justice from delivering me over into his hands! My wicked life and foulness of my sins, have often driven thee from me; yet thou wouldst not abandon this putrified carcass, but with an incomparable patience, didst solicit me to

amend my life, that I might one day be thy companion in heaven. If that be my lot, I promise thee I will thank thee then for ever, which I now begin to do from my very heart : yet nevertheless, O guide of my life, and my guard in this pilgrimage, complete thy work, bring me into that blessed country, and deliver me from this cruel enemy, who, night and day, lies in wait to devour me ! I conjure thee by all those obligations thou art indebted to the divine goodness for, in not permitting thee to fall with the wicked angels, but keeping thee firm with the chosen ones, to keep me also constant to my duty, procure me courage and strength. Call to thy aid the prince of the heavenly hosts, St Michael, to precipitate again into the abyss, this rebellious devil, that makes war against me. Call all the holy angels thy companions to my assistance, for all I have is at stake ; the glory of God is concerned ; a soul entrusted to thee is to be saved ; I am to satisfy my Redeemer who has so much love for me. I am resolved for my part never to leave thy direction, but always to depend on thee ; hoping, by these means, to escape being damned and to come to enjoy and praise God with thee for all ages. Amen.

Taken from pages 68 and 69 of a little book printed in the year 1845, and published by Richardson and Son, Derby, entitled *Hell open to christians ; or*

considerations on the infernal pains. Indited by F. Pinamonti, S. J.

If the reader does not consider the aforesaid prayer repugnant to the Almighty God, who says, my honour ye shall not give to another. I cannot account what is to be called idolatry and worshipping the creature, instead of the Creator.

Although the papists deny when in controversy that they do anything of the sort, yet it is evident from this prayer which is sanctioned, as the title page states "With lawful authority," that the prayer is a standard prayer used by Roman catholics, soliciting the majesty and protection of an angel in preference to the sacred blood of Jesus, who, said when he bowed his head in obedience to his heavenly Father, "It is finished." But it appears by the aforesaid prayer nothing is finished in Jesus, but all in angels and saints.

WORSHIPING THE VIRGIN MARY AND THE SAINTS,
CANNOT BE PROVED FROM SCRIPTURE.

If we would address the saints, it were necessary that they should be always present and that they should hear our prayers. Whereas, priests know beyond a doubt, that God alone is always present, that he alone sees every thing, hears every thing, knows every thing, even unto our most secret thoughts, and doubtless, they have also read in the

Holy Scriptures: "that when man passeth away his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." In the gospel according to St. Luke (xi. 1, 2, 3, 4.) we read, "that it came to pass that as he (Jesus) was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray,"—"And he said unto them, when ye pray, say, Our Father which is in heaven, hallowed be thy name; thy kingdom come; thy will be done, as in heaven, so in earth; give us day by day our daily bread; and forgive us, our sins, for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil. Amen."

At the time when some of his false disciples had abandoned Jesus, was it not the apostle Peter who exclaimed:—"Lord to whom shall we go,—thou hast the words of eternal life?" Is it not, then our Saviour alone in whom we ought to place our whole trust? Is it not in him alone that we shall find eternal life? Is it not he who has said: "I am the door; by me if any man enter in he shall be saved. I am the way, and the truth, and the life. No man cometh unto the Father but by me. Come unto me, all ye that travail and are heavy laden, and I will refresh you." (John x. 6.—xiv. 6.—iv. 37.) Now, if we were bound to uplift our voices to the saints,

there can be no doubt but that our divine Saviour would have commanded us so to do. Yet, not only has Jesus Christ no where thus ordained it, but he says, on the contrary, in the Gospel according to St. John : (xiv. 13) "and whatsoever ye shall ask in my name, that will I do." Jesus Christ has not said : "whatsoever ye shall ask of the Father, in the name of such or such a saint, that will I do." We are told in the Acts of the Apostles that "whosoever shall call on the name of the Lord shall be saved."—ii. 21. But it is no where said in the scriptures that whosoever shall call on the name of such a saint, or saints, shall be saved. We also read in the xiv. chapter of the Acts of the Apostles, after Paul and Barnabas performed a noted miracle in restoring the "impotent cripple at Lystra," to the use of his footing, which he was at a loss for from his birth, and when the people who witnessed the miracle thought to offer sacrifice to them, saying they are "Gods in the likeness of men ;" Paul immediately, hearing of their intentions, rebuked them sharply, saying, they were themselves men of the "like passions" as they were, who only preached the Gospel of truth for their salvation, and requested of them to turn their hearts from those superstitious and vain practices, and "worship the living and true God." This would be a seasonable time for the Apostle Paul to encourage "saint worship," if there was any necessity

for it towards the salvation of our souls—though anxious as these deluded people were to extol the services of the apostles—as the Roman Catholics do the God wafer of the Priests—they indulged in no such thing when living, and it is not reasonable to believe that they wish to be prayed to when dead,—“for the dead know nothing.” Ecclesiastes ix. 5.

Is it not written: “There is none other name (the name of Jesus) under heaven, given among men whereby we must be saved.” John iv. 12. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” John i., Eph. ii. 1. “For through him we both have access by one Spirit unto the Father.” Eph. ii. 18. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Heb. iv, 16.

To these scriptural testimonies, I will add the following words of St. Chrysostom: “We have no need either of a mediator, an usher, or of any other person to ‘present’ us to God, according to the custom of the mighty in this world, God is always present; always every where; he hears always, he is with us always.” Could we, then, address our prayers to others, or place our trust in others, without having to fear condemnation? Perhaps, in no instance does the gross corruption of the Church of

Rome appear more plainly, than, in its treatment of the Virgin Mary. The names by which she is called sound dreadfully, to the highest degree, in the ears of him whose rule of faith is the Holy Scriptures. What can be more shocking, than that a mere creature, saved by divine mercy, should receive the appellations to which I call the attention of my readers; such as "Mother of Mercy," "Refuge of Sinners," "Gate of Heaven," "Morning Star," &c.; surely, if we could suppose her speaking to those who call her by such names, she would say, "Cease, blasphemers, cease to dishonour my Lord, by giving me titles which belong exclusively to him." The poor deluded Roman Catholics of Ireland are taught to venerate the Virgin Mary from their earliest years, by telling over their beads, five by five, ten by ten, and fifteen by fifteen, which plainly shews to any one of common sense, that there is more acceptance with God in repeating the Lord's prayer once, than in repeating the "Hail Mary," and "Holy Mary," one hundred and fifty times, yea, than millions of millions of times. When they want to express their best wishes for you it is by calling on God and the blessed Virgin to bestow their benefits upon you, an expression which can scarcely be heard, where there is true religion, without horror. What makes this adoration of the Virgin more surprising is, that our Lord, foreseeing it, seems to have plainly declared against it. Only

turn to the gospel by St. Luke, xi. chapter, 27th verse; you there see the same spirit breaking out, that has since produced so much gross idolatry: "And it came pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, blessed is the womb that bare thee, and the paps which thou hast sucked" How soon the desire of magnifying the mother of Jesus began to appear! But what does he say? "Yea rather, blessed are they that hear the word of God and keep it!" Now hear this, ye that pretend to honour Jesus by worshiping his mother, and calling her the "Queen of Heaven!" Jesus condemns your misapplied devotion, and shews you that his mother has no particular privileges above others, but that whatever blessings she had, arose from this, that she heard the word of God and kept it, a blessing which is common to all true believers.

My dear reader, who can forbear in not denouncing the supercilious ideas of Roman Catholics, when such language as the following is inculcated on the consciences of the deluded Irish Catholics by the "Pastoral letter of Dr. Cullen, Primate of all Ireland," as he subscribes himself, in a number of the *Tablet* newspaper, dated November 15th, 1851, on the so called feast of the Immaculate Conception: "Paul, by the grace of God, and favour of the Apostolic See, Archbishop, &c., Primate of all Ire-

land, to the Catholic Laity and Clergy of Armagh." To such a patroness as Virgin Mary, he says, we may well join in the supplications of St. Augustine,—“O Holy Mary! succour the miserable, assist the desponding, console the mourner, pray for the people, interpose for the clergy, intercede for the devout female sex, let all feel thy assistance who celebrate thy holy commemoration.”

How absurd it is of the Papists to say that the invocation, or rather worship, of the Virgin Mary, may be proved from the words of the angel Gabriel, in which he invokes the Virgin, saying, “blessed art thou among women.” Why, if this proves the duty of worshipping the Virgin Mary, a higher worship is due to Jael, for the Spirit of God spoke through Deborah, as well as through Gabriel; and the same Spirit of God which said to the Virgin Mary, “blessed art thou among women,” the very same Spirit said, centuries before, of Jael, “Blessed above all women, shall Jael the wife of Heber, the Kenite be; blessed shall she be above women in the tent.” Judges v. 24.

A PRAYER TO THE VIRGIN MARY, &C.

O Most bountiful mother of pity, as there is no creature comes nearer than thyself to the incomprehensible perfections of thy divine son, so there is none

comes so near to him as thou in that of mercy. The succouring me, poor wretch, in my greatest misery, and freeing me, by thy intercession, out of the abyss of my sins, and eternal damnation, which I had so justly deserved, will be imitating him, who is all charity and compassion towards sinners. I know how much thou interests thyself in the glory of thy son, and how much thou desirest the salvation of souls he has redeemed, and that the fruit, of his most sacred blood may daily increase. I fly, therefore, to thee, with full hopes thou wilt not deny the assistance of thy prayers to him, for whom our Lord Jesus Christ laid down his very life. What should I do, were I condemned for ever to the flames of hell, never to behold the face of thine and my God, and to have for an eternity both him and thee for my enemies? But God forbid this ever to be true : *free me, O gracious lady*, by thy meditation, from an eternal death, obtain for me never to be under that dismal sentence. I pretend not to favour on my own account, as having no desert; but let it be entirely owing to thy intercession, to the merits of my Saviour, to his wounds, and to his death. Thou wert appointed by him, on the Cross, for my advocate and mother; permit me, then, to call thee so.

“Monstra te esse”

“Shew thyself a mother,” make thyself heard in my behalf, and I am content; take me into thy protection, and I am secure, Obtain that I may never sin mortally

but faithfully serve my Creator and Redeemer to the very last, that I may enjoy him in company with all the saints, and make amends for what till now I have been wanting in his service on earth. Amen. Pages 102 and 103.

My dear reader what a beautiful prayer this would have been if it were directly addressed to Almighty God the maker and giver of all good things through the merits of his only begotten son Jesus Christ, the only mediator between the Father and his people. Instead of offering to the vessel of sin and corruption, such as we ourselves are. She was born in iniquity and conceived in sin—and therefore was under the sentence of God's wrath, until her original sin was washed away in the most *sacred blood of Emmanuel* which is the God Man, whose sacred blood cleanses from all sin, both original and actual.

When there are such glaring acts of idolatry as these, staring them in the face daily, how is it they stand forth with so much effrontery and impudence, and deny they are not participants in those forms, which no no's, cardinals, bishops "and what not" are considered ample authorities for claiming for themselves to be Gods; above all that is called God.

The above passages evidently prove, that the priests and bishops, teach doctrines in violation of the word of God. May they, and all those who belong to them be strengthened by the grace of God, so that

they shall teach mankind to be converted as the hundreds of Roman Catholic converts living in *Oughterard, near Galway*, (Ireland—just in the Diocese of the Lion of Tuam, that inflammatory zealot Dr M'Hale,) have done, together with Father Swaine, and his two faithful companions, who renounced the errors of the Church of Rome, in St. Thomas's church, Dublin, who have learned through the teaching of the Holy Spirit, to pray to Jesus Christ alone, to have faith in the fullness of his grace and mediation, and to preach to the people in the words of St. Paul: "There is but one mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5. This is the first truth of Christianity. Not of Idolatry!

"The worship of images and idols,," says Casandre, "has been carried to excess, and too much has been granted to the desires of the people, or to their superstition rather, since their blindness must needs be compared even to the blindness of the Pagans, who made unto themselves idols, and adorned them, and bowed down to them and worshiped them." Tertulian, thus addresses the Pagans: "That which we would condemn in the images of your Gods, is, that they are alike in substance to the most worthless vessels. These unmeaning statues are so strongly impressed with the stamp of death, as they are indeed the images of the dead, that mice and spiders

fear not to resort to them." Minitius Felix, also, has the following on the subject of images: "What impression does the sight of your Gods make upon the brute creation? These animals know them to be lifeless, they respect them not; they run over them—the spiders spin their webs round their heads. It is thus the Christians of old taunted the Pagans with their idolatry, little thinking that the time would come, when like taunts should recoil upon their own church, that church which has so carefully imitated the Pagans, by assigning to the images of their Saints the emblems bestowed by the Pagans upon their idols. This assertion it shall behove us to make good by the following comparison:—

*Emblems of the Pagan Gods.
Assigned to*

Jupiter, an Eagle.
Apollo, a Dragon.
Bacchus, a Cup.
Esculapius, a Serpent.
Ceres, a Torch.
Prometheus, a Flame.
Vulcan, a Hammer.
Mercury, a Wand.

*Emblems of the Saints of the
Church of Rome. Assigned to*

Saint John, an Eagle.
Saint George, a Dragon.
Saint Barbe, a Cup.
Saint Patrick, a Serpent.
Saint Genevieve, a Torch.
Saint Anthony, a Flame.
Saint Eloi, a Hammer.
Saint James, a Wand.

And here, I think, multitudes will exclaim: "The Church of Rome, then, is idolatrous!" Truly the Church of Rome is idolatrous! It is idolatrous in its

canons—it *is* idolatrous in its incense, in its flowers, in its vases of gold and silver, in its lamps, in its crowns, in its fine linen, in its silks, in its chants, in its processions, and in its ornaments. It is idolatrous, thanks to the decree of the second Council of Nice. With respect to the worship of images, I consider it idolatrous, inasmuch as many of its divines grant that the Christians of old refrained during several centuries from worshipping the images, and addressing the Saints in prayer, because that custom savoured too much of Pagan idolatry. Is not such an admission sufficient to condemn that old whore of Babylon.

In conclusion, I would strongly recommend such of my Roman Catholic friends, into whose possession this book will find its way, to read in the spirit of humility, without priestly bigotry, and touch not the unclean thing. “For what is the world and its enjoyments to man, if he should neglect his soul’s salvation.” Now that I have dealt with this image worship, may I be permitted, dear reader, to address you in the words of Joshua, to the people of Israel, when he had given them the promised land: “Choose ye this day, whom ye will serve,”—choose ye then now, Roman Catholics, whom ye will serve: the living God, or idols! Oh! that you may say with Joshua: “As for me and my house, we will serve the Lord.” Joshua xxiv. 15.

IMAGE WORSHIP CONSIDERED.

WHEN persons of noble dignity and high authority utter their voice, declaring what tends to the general good of society and special interests of mankind, they lay claim to the gratitude of their hearers, and deserve to be listened to with docility and attention. But let the whole earth be silent to the voice of God from Mount Sinai, saying,—“Thou shalt not make to thyself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them: for I am the Lord thy God.” Exod. xx. 4 5. The Pope of Rome seems to set God at defiance in this commandment, by contradicting it and violating it in every point, and setting himself up in the office of God, to issue divine laws, pardon sin, and dispose of divine blessings; and this is done with “all deceivableness and with signs and lying wonders” by him, “who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple or office of God, shewing himself that he is God.” 2 Thes. ii. 4—9. For making images and drawing likenesses of our Saviour the Virgin Mary, and the saints, and exhibiting them in chapels and places of worship, and bowing down to

them, is an incessant practice in the Popish Church. But as her pastors attempt to transubstantiate and change substances and sentences to suit their fancy, so they also tell us, that they do not commit idolatry by bowing to images, although God has said : "Thou shalt not bow down to them." And even some of them have denied that they bow down to images. But this is only creating two evils ; first, by committing idolatry, and then making use of an untruth by denying it when put to the test, because it can admit of no defence. Several of their learned *disputants* and *controversialists* have had recourse to this ingenious plan when engaged in controversy ; for they see that the practice of bowing to images could not be justified, and therefore deny that they do so. But every one that is acquainted with their system knows to the contrary, which shews that they have involved themselves in an embarrassing difficulty, according to their own doctrine, which says, "He is a heretic who obstinately maintains anything contrary to the known faith and doctrine of the Holy Catholic Church." (*Christian Doctrine Explained*, page 12.) This christian doctrine the Catholics profess to maintain, yet they deny it in controversy, and consequently, according to the above rigorous censure, are condemned for heresy. They are in my opinion guilty of contradicting the known truth, and this before many witnesses, by saying that they do not bow to images.

Hundreds of instances are known to the contrary, one of which in particular, I here beg leave to relate. *One Good Friday*, when a congregation was assembled in a chapel near Killarney in Ireland, to commemorate the passion and death of our Redeemer ; like all religious services which are not conducted under the guidance of divine direction, this was carried to excess. We were all engaged in confused prayer, using vain repetitions, as the heathen do, and thinking to be heard for our much speaking, the Priest at the same time reading in Latin what they call the passion of Christ. He then unfolded a napkin, in which was bound up a wooden cross or image, about ten inches long, representing our Saviour. He raised it up to the view of the whole congregation, repeating about three times these words, "*Venite adoremus.*" It was then hailed with acclamations of awe from every quarter of the chapel. The Priest advanced with it elevated in his hands to the end of the opposite side, where he spread the napkin, and laid the image upon it, and kneeled down, and kissed its face, hands, and feet, and then withdrew to the altar again, until we all followed his example in thus worshipping the image ! Now this incontrovertible statement of facts defies refutation, and appeals to the judgment of every enlightened and candid reader, if idolatry could be more gross or mortals more infatuated ! God declares "I am the Lord, that is my name, and my glory will I not give to another ;

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neither my praise to graven images." Is. xliii. 8. And Saint Paul says, that professing themselves to be wise, they became fools and changed the glory of the incorruptible God unto an image made like corruptible man." Rom. i. 22, 23. Thus does it appear that the Roman Catholics are condemned for holding and maintaining erroneous doctrines and idolatrous practices And then, alas! a bad cause produces bad consequences; for "if the blind lead the blind, both shall fall into the ditch." Matt. xv. 14. But after all that has been proved on this point, both by matter of fact and the testimony of heaven; yet some may be ready to equivocate in order to evade censure, by saying, "we do not violate the commandments of God in any degree by making images, as we don't worship but only venerate them on account of what they represent." But this evasion is vain, because the commandment is first violated in the dedication of the images:—"Thou shalt not make unto thyself, &c." And secondly in bowing down to them; for it is said, "Thou shalt not bow down to them." It is not only superfluous worship, but gross idolatry and unprofitable nonsense, to attend the shadow of worship instead of the substance; for if all the time that is lost in praying to saints and angels, and bowing to images, were spent in praying fervently to the true God, the only object of divine adoration, a real and saving change of heart and life would soon be the

happy result; and the false and uncharitable opinion, that all out of the pale of the Romish Church must be lost would not so powerfully predominate. But this besotted notion also is a prevalent evil, and a most powerful barrier against the progress of truth, which must be removed before the genuine doctrine of the gospel can be received. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x. 34, 35. But another evasion from the censure of idolatry in image worship is, that it is no greater an evil to make images to represent the Saints, than it is to stamp an image on coin to represent the sovereign to whose dominions it belongs; or the making of any other portrait, or personal representation. The mere making of images as representations of saints may have nothing evil in it, more than drawing portraits or stamping a coin, but it would be a cause of great astonishment, if we were to see any person bowing down to the image of a sovereign on a coin, or to any other portrait, kneeling down and kissing it in honour of the individual whom it might represent. Surely, a person who could be capable of such conduct would be considered as in a state of insanity, or under the most infatuated delusion. It may be said that there can be no proper comparison here, as there is a great difference between an earthly king, and a saint in heaven: but what difference can there be in this case,

as neither the one nor the other is a proper object of divine worship? And even if they were, it is idolatry to bow to images of any sort, because God has declared it shall not be done. Those therefore, who disobey him in this, are transgressors of the law, even in what they think to be a pious act of divine worship. See the evil of having departed from God in the early ages of Christianity, when these Pagan customs were first partially introduced in the church. I hesitate not to say, that many are now so grossly superstitious, that they are far more careful to preserve relics and images of saints than concerned for the salvation of their own souls, or the souls of their fellow creatures, for whom Christ died: and there are more prayers offered by some to saints than to God, who is alone the proper object of worship and divine homage, "For he is a Spirit and all those who worship him aright, must worship him in spirit and in truth." John iv. 24. And St. Paul says in his first Epistle to the Corinthians, (viii. 4.) "We know that an idol is nothing in the world, and that there is none other God but one." And St. John in his first Epistle (v. 21.) says, "Little children keep yourselves from idols." These passages prove beyond a doubt that image worship is repugnant to God's Holy Word.

ON PURGATORY.

AMONGST the variety of human inventions of which the system of Popery is chiefly composed, that of purgatory is not the least notorious. At first sight, this strange garrison may appear, to some, difficult to storm, being fortified by the united efforts of many interested friends. In it are the priest's bank and the layman's last refuge. But although it may appear almost impregnable, yet in the name of our God, we will set up our banners, and level the artillery of the gospel at its towering bulwarks. And in a reconnoitre so important, it will be necessary, first to examine its basis and superstructure, and the magnitude of its strength. Its advocates tell us that it is built on the authority of God, and is a middle state, in which departed souls who, being not entirely purified from their sins here, by penance and good works, are purified by some means appointed by God, but unknown to us, and then received into heaven, where nothing that is defiled can enter; for when souls depart this life, there are some so pure and perfect as to be translated immediately into heaven, others die in their sins without repentance; these descend into hell. Others, neither have lived so wickedly as to deserve hell, nor yet so perfectly pure

as to be forthwith admitted to the state of bliss, but are to pass through a purging fire. (*See Council of Trent, Session 6.*)

Now the question again recurs,—Where is Christ here? Every lover of him may say with Mary, “They have taken away my Lord and I know not where they have laid him;” for penance and purgatory become his rivals in the plan of human redemption; the inventions of men are superadded to his blood, which alone “cleanseth from all sin!” It appears also, that those infallible advocates of purgatory were on very friendly terms with the carnal mind when they established, as a point of doctrine, that some in their natural state were not so wicked as to deserve hell, notwithstanding all that God has said of the entire depravity of the mind of man, unrenewed by divine grace. Nothing but the power of God, by the influence of the Holy Ghost, through the virtue of Christ’s atonement, can purify the depraved heart of man and make it meet for heaven; hence it can never be made pure by baptism or penance. Baptism, we allow, is a sacred ordinance which Christ has commanded to be observed, yet he never intended us to lean on it as a saviour, or to substitute it for “the renewing of the Holy Ghost,” which alone prepares us for heaven. It is only “An outward and visible sign of an inward and spiritual grace” and penance can never make atonement

or satisfaction to God for our sins. Therefore, those who depend upon baptism or penance for salvation, reject Christ, and are under the dominion of "the carnal mind," which is enmity against God; they are deceived by their unrenewed hearts, which is "deceitful above all things, and desperately wicked:" and yet the judicious doctors of the Church of Rome tell us, that there are some of them not so wicked as to deserve hell! But these wise master builders differ very much from God, who, from his views of man's lost condition, saw nothing in all the regions of unlimited space in any degree adequate to effect man's redemption, and qualify him for heaven, but the meritorious sufferings, death, and resurrection of his own Son, to whom be for ever ascribed all the praise and glory for every blessing we receive, and not to Pope or Council, penance or good works. Let God be true, and every man a liar who opposes him. The advocates of purgatory endeavour to prove that it is founded upon God's authority, but we cannot find a single passage in the inspired writings to sanction the idea of such a place, though much ingenuity has been tried to pervert the meaning of the sacred text to that purpose. The principle passages which they have pressed into their service are the following:—"Agree with thine adversary quickly, whilst thou art in the way with him; least at any time the adversary deliver thee to the judge, and the

Judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Mat. v. 25. From these words they infer that our Lord meant purgatory, where some souls are sent after death, to purge away what sin remained unforgiven by the expiation of penance and good works. (*See Christian Doctrine Explained, page 266.*) Now on this supposition, if the souls in purgatory must remain there until they by their sufferings have paid the last farthing of the debt of sin, why do the priests impose on the people by taking money for saying masses for them? The text says, "they shall by no means come out thence until they have paid the uttermost farthing." Therefore, if this prove purgatory, as it rejects all other means of coming out thence, the payment of the last farthing must be made by personal suffering, which leaves nothing for the priest to do, and takes away the darling object of his pursuit—money. Hence this text completely destroys that which it is designed to support. But, to every attentive and unprejudiced reader, it will be evident, that our Lord in this text had no reference to anything like purgatory, but to the ordinary course of lawsuits; agreeably with which he warns the man who is culpable to compromise with his plaintiff before he comes to trial, in order to avoid the punishment of the law,

whose rigorous demands must be satisfied even to the last farthing. And if this passage be taken in a spiritual sense, those who die in debt to justice, shall remain so to all eternity ; as the last farthing, or even one farthing, can never be paid by sufferings in another world, when the offered mercy of Jesus Christ was rejected in this life. If Christ be rejected in this life, there remaineth no more sacrifice for sin in any other : " Therefore it is a fearful thing to fall into the hands of the living God,"—(Heb. x. 31.)—with the expectation of being reconciled to him after death, through the merits of sufferings, when the atonement of Jesus Christ has been neglected as if unworthy of attention, or inadequate to the accomplishment of the important work. Oh what gross darkness must cover the minds of the people, who can believe the fabulous doctrine of purgatory ! But this doctrine is further argued from a few other passages of scripture ; as,— " Whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world, neither in the world to come." Matt. xii. 32. Hence the Romish clergy say, that sins may be pardoned in eternity, which are not forgiven in this life ; but the text means no such thing. Many eminent commentators (*see Dr. Clarke, J. Benson, Doddridge, Mac Knight, &c., on this passage*) tell us, that amongst the Jews, " The world to come," was a constant phrase for the time of the Messiah ; to which

use of the term our Lord referred, meaning, "Neither in this dispensation, (the Jewish,) nor in that which is to come," (the Christian.) They also inform us that the negation of any thing being accomplished in the world to come, was sometimes a proverbial expression for a thing that would never be done. The sin against the Holy Ghost is of so horrible a nature, that the state of a person guilty of it, renders him incapable of embracing the terms of salvation, not only in the Jewish, but also in the Christian dispensation. For although the blood of Jesus Christ is more than sufficient to save the greatest sinners, on their sincere repentance, yet those who are guilty of the sin against the Holy Ghost have no disposition to repent; can never obtain forgiveness, as a brief consideration of their case will show. Those who have committed this sin, once loved God as their chief good, but have wickedly departed from him, and by repeated acts of rebellion have so quenched the Spirit, that he has given them up to the hardness of their own hearts, so that they have now no relish for Divine things, but hate God, his word, and his people, as much as they once loved him. And with a malignant and implacable hatred against God, they wilfully ascribe the miracles which Christ wrought by the Holy Ghost to the power of the devil, as did the Pharisees, who said, "This fellow doth not cast out devils but by Beelzebub the prince of the devils!"

Matt. xii. 24. In this abandoned state they cannot accede to the terms of salvation either in the Jewish or Christian economy; because, without the Spirit, who has finally departed from them, they cannot repent; and without repentance they can never be saved. Hence the impossibility of their ever receiving pardon, proceeds not from any deficiency in God's mercy towards them, but from their own indifference to his offers of grace to the vilest sinners. But let it be observed, that no man has ever committed this sin who fears he has done so, for those who are guilty of it have no fear respecting the matter, but rather persevere in their wickedness—and glory in their shame. It is well said by Dr. A. Clarke,—“Many sincere people have been grievously troubled with apprehensions that they have committed the unpardonable sin; but let it be observed, that no man who believes the divine mission of Jesus Christ, ever can commit this sin; therefore let no man's heart fail him because of it from henceforth and for ever.” Now let impartiality say, whether the above does not contain our Lord's meaning in this text, and whether purgatory is not left without any support from this quarter. The following passage is advanced as a further proof of purgatory: “If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.” **1 Cor. iii. 15.** By the fire here spoken of, Roman

Catholics understand the fire of purgatory, by which the characters referred to are to be saved: but this conclusion is as unfounded as the rest. For every unprejudiced reader must allow that it is only a figurative expression, to signify the narrowness of their escape from ruin. For the figurative use of the term fire, see Amos iv. 2., Zech. iii. 2., and Jude 21. This passage may not improperly be applied to Christians in general; but, from the subject of the context, it appears more particularly to refer to ministers of the Gospel, who in the 12th verse are represented as spiritual builders:—"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it." Now the foundation, here mentioned, is Jesus Christ, of whom the apostle speaks in the verse immediately preceeding, saying, "Other foundation can no man lay, than that is laid, which is Jesus Christ." A minister may build his hopes of salvation on this foundation, but if he neglect to teach the vital truths of Christianity, by attending to non-essential points; or, if the doctrine which he teaches cannot meet with Divine approbation at the last day, as not being either orthodox or essential, or in any wise calculated to edify or convert his hearers; or if the converts which are made by his preaching be only converted to some particular opinion or mode of worship, and

not to Christ and genuine Christianity, and therefore cannot stand in the awful day of examination,—“he shall suffer loss:” he shall lose his labour and expectation, and the further reward he might have received, had he built with proper materials; like a man who spends his time and labour in erecting a fabric of wood, hay, and stubble, which is afterwards consumed. But he himself, (that preacher himself, supposing him to be a true disciple of Christ, built up in faith and holiness on the true foundation,) shall be saved, yet so as by fire—as narrowly as a man escapes through the fire when his house is all in flames about him. He will be saved at last, not by virtue or power of fire, but by narrowly escaping the fiery dangers through which he has passed, and would inevitably have overwhelmed him in eternal ruin, had not his hopes been built on Christ the sure foundation. Hence purgatory derives no support from this, any more than from any other passage of Divine revelation; and having no support from the authority of God, it must fall to the ground.

All the props stolen from the inspired writings having been taken away, it now stands only upon one as fabulous as itself. This is the account of Judas Maccabeus sending to Jerusalem to have prayers and sacrifices offered for the dead who were slain in the battle, concluding, “That it is a wholesome and holy cogitation to pray for the dead that they may be

loosed from their sins." 2 Mac. xii. 43. But the defence of purgatory by this apocryphal tale, is like a thief on his trial calling upon a notorious highway robber to give him a character! The books of the Apocrypha, from one of which this verse is taken, were written by men who were not divinely inspired, nor evangelically informed, of which their opposition to truth and propogation of error are a manifest proof. For this reason, none of these books were ever received by the Jews, to whom the oracles of God were committed, and the Christian Church was for some ages a perfect stranger to most of them. Few of them were acknowledged as canonical till about the ninth or tenth century, when the ignorance of the people, and the wickedness of the clergy, willingly allowed anything to pass for divine, which was in any degree favourable to their erroneous sentiments and abominable practices; nor was the authority of these books ever established but by the Council of Trent, and a few of the Papal dupes at Florence. Every attentive reader may see, that there are many things in these books which are wicked, false, and repugnant to the word of God. The second book of Esdras is a collection of dreams and fables, so bad and ridiculous, that even the Council of Trent were ashamed to acknowledge it as divine. The book of Tobit, also, is a notorious fiction. How fabulous is the story of Sarah's seven husbands being successively

killed on their marriage night by an evil spirit, who was said to be driven away by the smoke and spell of the roasted heart and liver of a fish, found in the uttermost parts of Egypt! And of Tobit's blindness being cured by the stroke of a gall of a fish, and of such a meal of the rest being taken by himself and the angel! and many other tales, equally as ridiculous, are found in this book. The second book of Maccabees, part of which is the principal authority for purgatory, has many of the errors common to the other Apocryphal Books. It is a history of fifteen years, and an abridgment of the work of one Jason of Cyrene. The author concludes it, begging to be excused if he had said anything unbecoming the story. How unlike the conduct of an inspired prophet or apostle! who notwithstanding the meanness of his parentage, the paucity of his learning, or the opposition he may meet with from the world, stands up and boldly enforces his divine mission, with—"Thus saith the Lord." But, indeed, this apology, or request appears to be the best part of the work; for the author had much reason to beg pardon on consideration of the number of errors which he had committed. He asserts that Antiochus Epiphanes was killed at the temple of Nanea, in Persia, whereas he died of a desperate disease on the frontiers of Babylon; and that Nehemiah built the second temple and altar, when, on the contrary, they were built

sixty years previously to his coming from Persia. And he commends Razis for murdering himself to escape the fury of the Syrians. (For the whole of this account of the Apocrypha, see *Wood's Dictionary of the Bible*, vol. 1, page 85.)

Such are some of the fictions of those fabulous books properly called Apocryphal, which signifies doubtful or unauthorized, although they are held in much esteem by the Romish Church, because they favour her kindred errors. Having thus carefully examined the foundation of purgatory, sounded its deepest entrenchments with the plummet of truth, viewed its darkest recesses and strongest holds with the Gospel tube, and excavated its bulwarks by the force of reason, it now stands exposed to open danger, incapable of defence and unworthy of capitulation, and shall soon be shattered to pieces by the artillery of heaven.

Those who hold the doctrine of purgatory, must of necessity reject Jesus Christ as their Saviour, and his word as their guide. And our Lord says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day." John xii. 48. Who can say that he and his words are not rejected by the inventors and votaries of purgatory! As a holy and jealous God, he declares against every rival in the salvation of man, and calls the attention of the

world to himself, as the only means of securing eternal happiness, saying, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." Isa, xlv. 22. "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John xiv. 6. "I am the door of the sheep: he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John x. 1—7. Here Christ asserts his authority as the only Saviour of mankind, and rejects all others, by showing the impossibility of salvation through any other medium but himself.

On the memorable day that he expired on the cross, he made a full and ample atonement to the Father for the sin of the world; and by his resurrection, ascension, and mediatorial office, he has opened a way for the vilest sinners, on their sincere repentance, to find pardon and access to the Father of mercies, and every necessary blessing both spiritual and temporal. For everything we ask, consistently with the divine will, we have a promise of receiving, but not through any other medium than Jesus Christ, who says, "whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son." John xiv. 13. Where can we find place for anything like purgatory here, when Christ himself is all sufficient for us, if we seek and serve

him with all our hearts. In short, to expect purgatory to complete our salvation, is to expect a purging fire to accomplish a work after death, which the atonement of Jesus Christ and power of the Holy Ghost are supposed to be inadequate to in this life, is an idea that is absonant in its nature, and repugnant to every ray of gospel revelation. In this case, Christ need not have come, when purgatory could have saved man without him. Hence the Father's gift is despised, the Son's merits are rejected, and the Holy Ghost's power disregarded, when it is allowed by some, that a person dying in sin can be purified in purgatory, and made meet for heaven. If this is not rejecting Christ, sunshine is not light, nor night darkness.

But the judicious divines of the Romish Church are not content with sending their own people to this prison of purgatory, but also insist on Christ himself having been there. Their *Christian Doctrine* says, "Whilst his body was in the tomb, his soul was in the hell of the holy patriarchs, called Limbus Patrim." But what a barefaced falsehood of the father of lies is this! In what place of the word of God do we read of the holy patriarchs having gone to hell or purgatory? If even such a place existed, the preceding epithet "holy," would prevent them from going thither. And Christ the holy God-man, having no sins of his own to suffer for, or impurity

to be cleansed from, had no need to go to purgatory after death for himself ; and having made a sufficient atonement for man upon the cross, as a proof of which he exclaimed, "It is finished!" he had no need to go thither for us. Although it is said, that "He descended into hell," it was neither the region of the damned, nor the supposed hell of the patriarchs. That his soul ascended to heaven when he departed this life, is not only above all things the most reasonable but also the most certain, according to his own infallible words to the penitent thief."—"To-day shalt thou be with me in paradise." Luke xxiii. 43. His body descended to the tomb ; as he said to the Scribes and Pharisees,—“As Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.” Matt. xii. 40. Hence he is said to have descended into hell. Linguists tell us, that the Hebrew *Sheol* and Greek *Hades*, translated hell, sometimes signifying the grave, is a place of darkness, or the state of the dead. The prophet Jonah amply verifies this assertion: “Jonah prayed unto the Lord his God out of the fish’s belly,” and said, “I cried by reason of mine affliction unto the Lord, and he heard me ; out of the belly of hell cried I, and thou heardest my voice.” Jonah ii. 2. Hence the word of God infallibly proves, that after the death of

our Lord his soul ascended to paradise, and his body descended to the grave.

Our opponents fancy that they discover purgatory in the following passage: "By which also he went and preached to the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing." 1 Peter iii. 19 and 20. Christ, by his spirit in Noah, is called "A preacher of righteousness." Christ preached by him to the Antidiluvians in much long suffering for a hundred and twenty years, waiting for their repentance and return from the prison of their sins in which they were bound down to the lowest degree of human depravity. As they rejected God, he also rejected them, for he said to them as he now does to all others, "My spirit shall not always strive with man." Gen. vi. 3. He strove with them by external preaching and internal influence but to no purpose. Such was the horrible prison in which they were bound when Christ went to preach to them by his spirit, when the long suffering of God waited in the days of Noah, while the Ark was preparing. Hence this text affords no proof that even Christ went to purgatory, or that such a place ever existed. Probation in time is given as preparatory to retribution in eternity, where without any intermediate place or state, we shall be rewarded or punished according to the deeds done in the body. Notwith-

standing the various lines of distinction which separate the human family into different ranks and denominations in which they are now placed, yet God pays no regard to human discriminations in matters relating to eternity, but sums up the whole race of mankind in two general classes of people, viz., the righteous and the wicked, whom he distinguishes in his word, in various places, by the different rewards and punishments which they shall receive according to their works. He thus addresses himself to the prophet Isaiah; "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings: woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." Isaiah, iii. 10, 11. Solomon says, "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Prov. iv. 32. This passage proves that the righteous have nothing to fear, and also, that the wicked have no hope in their death, but a fearful looking for of "fiery indignation, which shall devour the adversary." The Psalmist says, "The righteous shall be in everlasting remembrance, they shall flourish like the palm tree: but upon the wicked shall God rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup, but the way of the ungodly shall perish." Psalms, i. 6, xi. 6, xcii. 12, cxii. 6. The advocates of purgatory fly to the Apocrypha as their strongest hold, yet it militates

- against them, for in it we read that the "souls of the righteous are in the hands of God, and there shall no torment touch them." His. iii. 1. This entirely supercedes the doctrine of praying for the dead, which in another place it commends. If no torments can touch the righteous, "they need no prayers to deliver them from it; and those who are not righteous, are wicked, and such, the Psalmist declares, "shall be turned into hell, with all the nations that forget God," Psalm ix, 17, "where their torment ascendeth up for ever and ever." Rev. xiv. 11. Thus we find, according to the words of divine truth, that there is no such place as purgatory to be found. Hence it is vain as well as wicked to pray for the dead; for it is said in scripture that after death, "None can by any means redeem his brother, nor give to God a ransom for him." Psalm, xlix. 7. The Romish clergy oppose God and his servants in this declaration; but for what they do is their not a cause? The money which they
- receive for celebrating masses for the dead, makes no small part of their benefice; and this may appear a strong reason why they plead so hard for purgatory, as they may say to each other, with Demetrius the silversmith, who made shrines for Diana the Ephesian goddess, "Sirs, ye know that by this craft we have our wealth." Acts, xix. 24, 25. Their own *Christian Doctrine*, if carefully examined, will be found to disagree with the doctrine of purgatory. It says that

“those who live wickedly and die in mortal sin, shall be cast into hell, where they shall eternally burn along with the devils.” And it says, that the sin is committed by breaking any of God’s commandments; and unless it be removed by the priest in the administration of the rites of the Church, before they die, they are said to be lost to all eternity. Now appears the mystery of iniquity. If the priest has power to remove the greater sin, why not remove the lesser also, which they call venial or a light sin, which does not deprive them of the grace of God? Ah! but this would destroy that unknown place,” (Acts, xix. 24.) and would make the priest’s pocket pay for his honesty. But what authority have they for saying that venial sin, as they call it, does not deprive them of the grace of God? as if they were to be cognizant of the human heart; when our Lord has declared that “No man can serve two masters.” And further says by the mouth of his servant, that “All unrighteousness is sin,” and “He that committeth sin is of the devil, who sinneth from the beginning.” 1 John, iii. 8, 17. Yet the Romish doctors, as if wiser than our Lord and his Apostles, say that this venial sin does not deprive them of the grace of God in this life, and then fill their pockets by pretending to remove the evil of it after death. Who can be so blind as not to discover the imposition here! It is stated as an infallible point of truth in the *Christian Doctrine* already referred to, that

those who die in mortal sin which is committed by breaking any of God's commandments, shall be cast into hell to burn eternally with the devils; yet this point of genuine doctrine is often violated through a love of gain. Some, whose lives have been dissolute and wicked, and even some who have died in intoxication suddenly, without the benefit of the clergy, as it is termed, because they had been wealthy, which enabled their friends to employ the clergy in their behalf, have had high masses celebrated for them, and every hope entertained of their salvation, however wicked they might have died, and however strong the declarations of the *Christian Doctrine* were against them. Such is the power of binding and unloosing which those reverend gentlemen seem to possess, that they can not only change the consistency of part of their own doctrine when pleasant occasions require, but also the irrevocable decrees of God in the destination of a finally impenitent sinner to eternal woe. Although Christ has said, if we die in our sins, where he is we can never come, and the *Christian Doctrine*, that those who die in mortal sin are cast into hell to burn eternally; yet such is the powerful influence of money, that it can cause those reverend fathers to exert their power in overcoming all these difficulties! Now, if the rich, however wicked, can be released, not only out of purgatory, but from hell itself, according to the doctrine and proceedings already stated, because they

have left behind a sufficiency to employ the clergy for that purpose, is it not uncharitable to leave the poor to miserable sufferings because they can leave no money to deliver them from their pains? Their lot is deplorable, for poverty is their portion here, and purgatory hereafter. Having been first deprived of the use of the bible, after death they are forsaken by the priests, who refuse to help them without pay! Oh ye fleecemongers! God will judge you for your imposition and oppression in grinding the face of the poor, whose privilege it is to have the gospel preached to them. Ye are blind leaders of the blind: ye call yourselves ambassadors of Christ, or messengers of the gospel, but ye have neither part nor lot in the matter. The meaning of the word gospel, is glad tidings, and by the declaration of Jesus Christ it is the privilege of the poor to have it preached unto them, whom you suffer to be destroyed for lack of knowledge. It is not glad tidings to tell them that they must not read the scriptures on penalty of incurring the censure of the church, or that they cannot get into the favour of God without confession to a priest, a severe course of penance, and a number of prayers which are merely forced, and which can never work any real change of the heart or life, instead of preaching sincere repentance towards God and faith in Jesus Christ, the substance of the gospel mission. Neither is it glad tidings to tell the poor that they must go to purgatory after

death before they can get to heaven, as they know they have no money to defray their expenses out of it, or to mitigate their sufferings in it. But how can the priests answer for their proceedings in indiscriminately praying for souls departed this life, for whom they may be employed, when according to their own doctrine, "When souls depart this life there are some of them so pure and perfect as to be translated immediately into heaven, others die in their sins without repentance these descend into hell." Now if truth or common sense can have any place in the world, it may be argued that from the statement given of these characters, according to the known doctrine of the Church of Rome, they can have nothing to do with purgatory. And yet, strange to tell, all are prayed for without distinction by the celebration of one or more masses for them, just as their friends can afford to pay for them, and if some of these have been received immediately into heaven after death, it is useless to offer prayers for them as they stand in need of none. And if others descend to hell immediately after death, it is needless to pray for them, as they never can be redeemed; and those in the middle state, as it is called, who have not lived so wickedly as to deserve hell, nor yet in so perfectly pure a manner as to be forthwith admitted, but are to pass through a purging fire which is called purgatory, how can it be known when they come out thence, or how many prayers or masses may be

required to complete their liberty? If too few be offered, it is uncharitable; and if too many it is superfluous. Who can be so blind as not to discover the fraud here, when money altogether appears to be the object of the mystery of iniquity? The way which God has appointed for the salvation of mankind, is quite different to this. When Paul and Silas were in prison at Philippi, they arose at midnight and prayed and sang praises unto God, and the prisoners heard them, when there immediately followed a great earthquake; the foundations of the prison were shaken, the doors opened, and every one's bands were loosed, and the keeper of the prison awaking out of his sleep, saw his danger as a sinner, and came trembling and fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" And this being the most important of all other questions under heaven, the apostles would take care to give a proper answer. They did not, however, tell him to go and confess his sins to a priest in order to receive absolution, nor did they tell him he should be purified in an after state in purgatory. No, but seeing him a true penitent, and knowing the will of God concerning such, not only by experience, but by authority and commission, they directed him to the fountain of salvation at once, saying,—“Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts, xvi. 31, “And all who thus believe are justified from all things,

from which they could not be justified by the law of Moses." Acts, xiii. 39. And this faith, which worketh salvation, is not a mere historical or theoretical faith, but a living faith in the eternal promises of God, through the virtue of Christ's atonement by the power and influence of the Holy Ghost, applying pardon and peace to the conscience. This was what the apostles recommended to the trembling jailor, and which is the only means by which we can be saved; and those who neglect it in this life must remain without it to all eternity, for we are commanded to work while it is yet called to-day, (in this life) "for the night cometh, when no man can work." John, ix. 4. It is written that "the redemption of the soul is precious, and ceaseth for ever." Psalm, xlix. 8. Therefore it becometh us to "Give diligence to make our callings and election sure." 2 Peter, i. 10, For if we neglect the opportunity afforded us in time, we shall never have any in eternity. The wise man gives us this exhortation: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecc. ix. 10. Who can prove the doctrine of purgatory, against these infallible declarations of holy writ, without committing the shocking blasphemy of giving God the lie? The scriptures, instead of giving sanction to it, speak most strongly against it, and St. John, who was personally acquainted with

the great Head of the Church, in his epistle to the Seven Churches, has not one word about purgatory, but says, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." Rev. i. 5. And when taken away in the Spirit, in his heavenly vision, "I beheld," said he, "and lo, a great multitude; whom no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, clothed with white robes, and palms in their hands: and one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest; and he said to me, these are they which came out of great tribulation, and have washed their robes and made them white," (not in purgatory), but "in the blood of the lamb." Rev. vii. 14. In another place he says, "I heard a voice from heaven saying unto me, 'Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'" Rev. xiv. 13. But this voice from heaven is disregarded by the Church of Rome, even in regard to those who die in the Lord, who are called the faithful, for they are prayed for after death in these words: "May the souls of the faithful departed through the mercy of God, rest in

peace." But if they go to purgatory, they do not rest from their labour ; for bad as this world is for tribulation, which our Lord said should be the portion of his followers in this life, yet purgatory is worse beyond all calculation, according to the account given of it by the Romish Doctors, who say it is a purging fire, a state of suffering for souls in the other world, who die in a state of grace. This is hard labour instead of resting from it ; and those who die in a state of grace, God has promised them a state of glory and rest from their labour, saying " be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10. But the Church of Rome says, nay, they must first go to purgatory. Hard labour indeed ! to be cast into that burning prison, and remain there they cannot tell us how long ; and after all their personal sufferings, their friends must pay the jailor's fees before they can come out. This surely would be labour, and not rest. But what does Holy Mother mean by a state of grace, if it is not a state of salvation or meetness for heaven, and living and dying in the favour of God ? And why should it be thought that a person dying in this state should be sent to purgatory ? as if God did his work by halves, or was inadequate to its accomplishment, without assistance from some other quarter. The word *grace* signifies favour and blessings communicated by the influence of the Holy Ghost ; and as salvation is its end, they who are brought into a state of

grace and die therein, have no need of purgation in the invisible state to prepare them for the glories of heaven. Grace and salvation sometimes have reference to things temporal. Thus we read in the scriptures, that Noah found grace or favour in the eyes of the Lord; (Gen vi. 8.) the end of which was the salvation of himself and his family from the general deluge. Queen Esther obtained grace and favour in the sight of king Ashasuerus, (Esther, xi. 17,) which caused the salvation of herself and her people. But spiritual blessings are generally intended thereby. Thus, when the Apostles prayed, the place was shaken where they and the people were assembled together, "And they were all filled with the Holy Ghost, and great grace fell upon them all." Acts, iv. 31, 32. Where this grace takes place, it is able to complete the work of salvation without purgatory, for it is said, "By grace ye are saved, through faith." Eph. ii. 8. And "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. viii. 1. Where then is the use of that wicked nonsense of praying for the souls of the faithful departed, when God has promised to take them to heaven where they need no prayers?

THE DOCTRINE OF HUMAN MERIT CONSIDERED.

Now all who die are either prepared or unprepared for death. If the former, they are happy ; and if the latter, they are miserable, and shall be so to all eternity, as none but the righteous shall inherit glory. And as it is a matter of eternal consequence, let us carefully examine what kind of righteousness makes the distinction between the good and the bad. It is not the righteousness of the Scribes and Pharisees ; for our Lord says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 20. These emphatical words "*in no case*," are sufficient of themselves to destroy the very idea of purgatory. But the righteousness of the Scribes and Pharisees, according to the account given by one of them in the temple, was two-fold ;—first, negative ; "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican : " and second, positive : I fast twice in the week, I give tithes of all that I possess," Luke, xviii. 11, 12, Such was the morality of this man's life, and acts of righteousness ; before many witnesses he thanked God that he had avoided evil, and done good. To this may be added the righteousness of another Pharisee,

viz., Saul of Tarsus; in his address to king Agrippa, Saul said, "My manner of life know all the Jews, which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." Acts, xxvi. 4, 5. And again, "As touching the righteousness which is in the law blameless." Phil. iii. 6. Now all those who hope to purchase heaven merely by their good works, may learn the folly of their expectation from the characters here described, who observed all the external forms of religion, inasmuch that "as touching the righteousness which is in the law, they were blameless. The humble Publican was preferred to the self-complaisant Pharisee, and the deepest convictions of human insufficiency seized the other, when he saw his desperate condition, and immediately became willing to be anything that would lead him to the favour of God, crying, "Lord, what wilt thou have me to do?" Acts, ix. 6. Such, however is the boasted righteousness of the Roman Catholics, who reject Christ, by leaning to a legal salvation. For that which exceeds the righteousness of the Scribes and Pharisees, which raises us from sin to the favour of God, gives us a title to heaven, and works in us a meetness for glory, viz., a knowledge of salvation by the remission of sins, (Luke, i. 77) is detested by them as enthusiasm, presumption, and heresy. There are many irrefragable evidences contained in the word of God, that

salvation is by faith, and not by works; but were they to be found in no other part of the sacred writings but in the third chapter of St. Paul's epistle to the Romans, these are quite sufficient to prove that the deeds of the law cannot justify us, but faith in Jesus Christ alone; for, says St. Paul, "Now we know that what things soever the law saith, it saith to them who are under the law that every mouth may be stopped, and all the world may be guilty before God. "Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference, for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, (God gives no indulgences or pardon for sins before they are committed, as the Pope did by John Tetzel, in the fifteenth century,) through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him that believeth in Jesus. Where is boasting, then? It is excluded. By what law? of works?

Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 19—28. Such is the argument of St. Paul against legal righteousness. And then, to silence every gainsayer who might object, saying, the law is here rejected, which is holy, just, and good,—he adds, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii. 31. Thus it appears evident that the law of itself cannot save us, but is fulfilled and established by every one who comes for pardon to Jesus Christ according to the plan of salvation which God himself has appointed. And the first step to this, according to the exhortation of John the Baptist, in the wilderness of Judea, to the Pharisees and Saducees, is, that men should "Bring forth fruits meet for repentance." Matt. iii. 8. There must be an entire cessation from sin; not that this can merit any favour of heaven, but is a condition of salvation, without which all profession of repentance is as ineffectual as pumping in a ship would be without stopping the leak. We cannot serve two masters; therefore when we forsake sin and turn to God, we come under the conditions of that salvation which is proclaimed by the prophet, saying,—“Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.” Isaiah, iv. 7. Thus

the fulfilment of the law in this point is not meritorious, but conditional, essential, and effectual. Conditional, because God had said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. iv. 7. It is essential, because our eternal interest is suspended on it; for our Lord says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. And it is effectual, for Christ says, "Him that cometh unto me I will in no wise cast out." John, vi, 37. Thus we find that salvation which is freely given through the medium of repentance towards God and faith in Jesus Christ is certain on God's part, because he hath promised it; and absolutely essential on ours, because we need it; for our Lord says, "Except a man be born again, he cannot see the kingdom of God." John, iii. 3. And St. Paul says, "If any man have not the spirit of Christ, he is none of his." Rom. viii. 9. Now, although this is the doctrine of Jesus Christ, it is deemed heretical by the Church of Rome, which says none can know whether their sins are pardoned or not, whether they are worthy of love or hatred, or are in the favour of God. Strange it is, that she should contradict not only herself in this matter, but also all that our Lord has said in the passages already cited, respecting the absolute necessity of conversion both in heart and life, which can never take place beyond the grave, nor ever be

possessed without being sensibly felt, so long as a man is a rational being and the Bible the book of God ! Who can be so foolish as to imagine that God should create man, and then leave him to wander in uncertainties, without a possible knowledge of himself or of his Creator, by the influence of his Spirit and the light of his word. But as a blind man cannot distinguish colours, neither can those who are spiritually dark and dead in sin, and immersed in superstition, experience or teach the heaven-born mysteries of the gospel of Christ. Whatever the popish doctors may believe and teach contrary to experimental godliness, we can with unshaken confidence rely on the indubitable veracity of God's Word, which says, "He that believeth on the Son of God, hath the witness in himself," 1 John, v. 10. "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs, heirs of God, and joint heirs with Christ." Rom. viii. 15, 16, 17. And again, "God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. Now who can say, with any degree of truth, that this is not a heartfelt salvation ? for who dare give the lie to the Spirit of God, who witnesseth for himself ? The reason why this doctrine is rejected by the world is obvious : "The natural man receiveth

not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. But however this doctrine may be rejected, the salvation it holds forth is what we must experience and enjoy, or we can never enter heaven. No excuse from those who have it not will be admitted at the great day, for salvation is offered in the gospel, and God is faithful and just, not only to forgive us our sins, but also to *cleanse us from all* unrighteousness, if we apply unto him for this great benefit; and if the promises and power of God cannot be depended on as sufficient to cleanse us from our sins here through the merits of Christ's atonement, there is no purgatory to purify us hereafter; and if Christ be rejected, there remaineth no more sacrifice for sin, consequently no heaven. Oh! how much do people err, by not knowing the scriptures, nor the power of God! for this experimental salvation, which is an earnest of heaven, is no cunningly devised fable; it is not a mere enthusiastic notion, or an over-heated imagination, as some have termed it, but an assurance of the love and favour of God communicated by the influence of the Holy Ghost to the heart of the humble penitent. It is as sensibly felt as a calm is after a storm, or as heat and cold, and light and darkness. And this not only agrees with general experience, but is also according to the promise of God, who says, "He will give his Holy Spirit to

them that ask him." And again, "He that asketh receiveth, and he that seeketh findeth, and unto him that knocketh it *shall be* opened." Matt. vii. 8. And such is the necessity of this experimental religion, that however fair the garb of morality may appear without it, it is no more than a legal righteousness, which in the day of public examination will be found to be no wedding garment, but will leave its deluded votary speechless to be "Bound hand and foot, and cast into outer darkness, where there is weeping and gnashing of teeth." Matt. xxii. 12, 13. Witness the five foolish virgins, who had their lamps with all their appendages, but had no oil in their vessels. They seemed to be in every respect as well prepared for the coming of the bridegroom as the other virgins, but when they had to go forth they discovered their deficiencies, and had to seek for supplies when it was too late, for they had to procure oil when they should have entered in with the bridegroom. They began to knock when the door was shut, but it was then forever too late.

How dreadful is the sinner's state,
Who sleeps to wake no more!
He knocks, alas! he knocks too late,
When death has shut the door.

Thus we see the necessity as well as the possibility of living in a state well-pleasing to God; and those who

do otherwise, must be either sealed up in ignorance and gross darkness, or they love their sins too well to part with them. When they can hold them no longer, then perhaps they will reluctantly let them go, and trust to their supposed good works; or vainly hope that death or purgatory will prepare them for heaven. But could they get there upon these terms, they could not join in the chorus of the Redeemer,—“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.” Rev. i. 5, 6. For they would not suffer him to wash them for fear of being accounted heretics or enthusiasts. Rather they would have to say, “Glory to our good works, death, and purgatory.” But, ah! this cannot be: Christ has said, “If I wash thee not, thou hast no part with me.” John xiii. 8. And on the authority of God, we assert that no sinner can be saved who does not come to Christ as such; as he “came not to call the righteous, but sinners to repentance.” Luke v. 32. “He came to seek and save that which was lost,” Luke xix. 10. “He saveth his people, not in their sins,” but “from them.” Matt. i. 21. And although some do not feel their need of a Saviour—nor see themselves as sinners, yet so long as the Sacred Scriptures and the Holy Spirit are freely offered to the world, their want of this conviction

can admit of no apology, however they may quench the Spirit, and the Pope and his clergy forbid the reading of the Scriptures. The Holy Ghost would convince the world of sin if they would submit to his strivings; and the Bible being the council of God, would guide them until God should afterwards receive them to glory. (Psalm lxxiii. 24.) The truth of this is plainly manifested in the case of every man who does submit to the strivings of God's Spirit. He sees himself a sinner and reads in his Bible that "Whosoever shall keep the whole law, and yet offend in one point is guilty of all." James ii. 10. Thus he sees that if he has committed only one sin in his whole life, he is condemned by the law as a transgressor, and is under the curse of the law, which says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. "The law is our schoolmaster to bring us to Christ" Gal. iii. 24. And thus the sinner is brought to repentance, and directed to Christ for salvation. He now perceives it will not do to rest merely in idle wishes, but he must run and escape for his life from the roaring thunders of Mount Sinai; he must flee to Calvary for shelter, and trust in Jesus as his hiding place. He incessantly cries, with the Syrophenician woman, "Lord help me!" and continues to ask, seek, and knock, until God fulfils his blessed promise,—“Ye

shall go and pray unto me, and I will hearken unto you; and ye shall seek me and find me, when ye shall search for me with all your heart." Jer. xxix. 12, 13. What a delightful combination of blessings is discoverable here! All human merit is disclaimed, and faith and works, twin-sisters of heaven by birth, are inseparably connected in the efforts of seeking penitent when suplicating the mercy of his God, in the pardon of his sins, through the all-atoning merits of his bleeding Saviour; and angels rejoice when God moves with pity to meet his returning prodigal. And after all that God has done for man, and promised to do for him on his return from sin, can any be so wicked as to doubt his willingness to save on these conditions, or deny the possibility of man's performing such easy terms of salvation? And who can properly question the reality of that happy change which passes upon the believer by the kind embraces of God's pardoning love! Although this operation of the Holy Ghost is as incomprehensible by man as the limits of the passing wind, yet its effects are sensibly felt. (John iii. 8.) And although many should dispute this, yet the believer is as sensible of his happy change and deliverance from the bondage of guilt, to the liberty of God's dear children, (Rom. viii. 21.), as the blind man was when our Lord cured him of his blindness. Although he could not comprehend the divine operation, yet he was as sensible

of it as of his existence, and said to the Jews that asked him questions which he had not an opportunity to answer,—“One thing I know, that whereas I was blind, now I see.” John ix. 25. This, whatever the Church of Rome may say against it, is the doctrine of the gospel; for St. Paul tells us, that “There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit,” (Rom. viii. 50.); and that “Being justified by faith, we have peace with God, through our Lord Jesus Christ.” Rom. v. 1. And St. John says, “Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.” 1 John iv. 13. This has been the doctrine of the Church of Christ in all ages of the world, for Enoch “walked with God by faith and obedience,” for which the apostle tells us that “Before his translation he had this testimony, that he pleased God.” Heb. xi. 5. And all the Old Testament Saints enjoyed the knowledge of salvation by the remission of sins through the redemption of the promised Messiah. And under the gospel dispensation this doctrine has been preached and enforced by the apostles of Christ, and all his faithful ministers, unto the present day, and shall be continued to the end of the world. It is true, Satan endeavoured to drown the woman by floods of persecution, yet God preserved her alive in the wilderness; and notwithstanding all the infernal

tempests which have been raised by his emissaries, they never could extinguish the candle of the gospel, for heaven and earth shall pass away, but Christ's words shall not pass away; "Lo, I am with you always, even unto the end of the world." Matt. xxviii. 20. This promise has never failed even in the darkest ages of the Christian church; for God has always reserved unto himself a few who have not bowed the knee to the image of Baal. Even in the fifteenth century, when the most glaring abominations were invented and circulated as the peculiar gifts of heaven, in order to accumulate money and deceive mankind, God brought about the glorious reformation by the instrumentality of an Augustinian Friar, who arose like a phoenix out of the ashes of others, and never could be devoured by the vultures of Rome. For in connexion with others, he propagated the doctrines of the gospel, and was succeeded by a constellation of worthies, who shone with peculiar lustre in the gloomy valley of the shadow of death, when establishing that church which has Christ for her foundation, and his law for her rule: they sealed the truth with their blood. And although this church is deemed heretical for having thrown off the yoke of papal tyranny, idolatry, and superstition, her doctrines are according to the word of God; for when Christ says, "Be ye holy, for I am holy," we answer him, saying, "Cleanse thou the thoughts of our hearts by

the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name." And when this perfect love is enjoyed, the apostle says it casts out fear, and it enables us to obey Christ, who says, "If ye love me, keep my commandments." John, xiv. 15. This implies that it is not only possible, but essential, to live without sin; for we desire not to pray for impossibilities, or non-essentials, when at the reading of the Decalogue we pray at the conclusion of each commandment, "Lord have mercy upon us, and incline our hearts to keep this law;" and at the final conclusion, "Write all these thy laws in our hearts, we beseech thee." This is agreeable to the word of God, which says, that the blessings of obedience to Christ are "Not written with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." 2 Cor. iii. 3. And the Psalmist describes the happiness of the just man, by saying, "The law of God is in his heart, and none of his steps shall slide." Psalm xxxvii. 31. And as the Lord says by the apostle, "Repent ye therefore. and be converted, that your sins may be blotted out," (Acts, iii. 19) we declare that, "he pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel." And as it is said, "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him," Heb. x. 38, we pray, "Take not thy Holy Spirit from

us." These are the truths of the gospel of Christ, and are taught by that church which is called heretical by Roman Catholics, who neither understand the import of at least part of their own doctrine, nor that which they condemn in others. It is evident that what they call their *Christian Doctrine*, contains similar truths to those already stated; for it teaches the necessity of living without sin, in the enjoyment of God's love, and keeping his law, by asking, "Is it necessary to keep all God's commandments?" and then answer, "Yes, for by breaking any of them, we deserve damnation." Now, if this is the penalty of violating any of God's commandments, why should it be said that we cannot live without sin? as if God called us to perform impossibilities, and condemn us for our insufficiency; or as if his grace was inadequate to our support. But although we may be censured as deluded enthusiasts by the advocates of purgatory, for professing the enjoyments and consolations of the Holy Spirit as the gift of God, obtained by sincere repentance and faith in Jesus Christ; yet this *Christian Doctrine* already referred to, seems to say something in favour of our creed, for it asks, "Where is the Holy Ghost?" and then answers, "Everywhere, but in a particular manner in the souls of the just." And again, "What doth the Holy Ghost in the souls of the just?" Answer, "He sanctifies them with his grace, and assists them in their necessities." Now if he dwells in the souls of

the just in a particular manner, it appears very strange that they should be so insensible and indifferent to their worthy guest, as not to know whether he resided with them or not. For as it appears impossible for inanimate matter to act upon matter without sensible contact, so is it impossible for spirit to act upon spirit without inherent sensibility. Therefore, to say that a person may have the Spirit of God, and not know it, is as unreasonable as to say that a person may be very happy without knowing it. O! what difficulties do they involve themselves in who depart from the standard of the gospel! If the holy Ghost sanctify the just by his grace, he leaves nothing for the priest, holy water, or purgatory to do; for as he is perfect master of his business, he will either complete the work or resign it altogether. The Lord says,—“My grace is sufficient for thee, but my Spirit shall not always strive with man.” O ye Roman Catholics! can you not see your own doctrine proves that you are made merchandise of by your priests? For your *Christian Doctrine*, as you call it, asks, “Who will go to heaven?” and then answers, “They who keep the commandments of God, and die in the state of grace.” And your priests tell you that you must go to purgatory! If you keep the commandments of God, and die in a state of grace, what more can God do for you, or you for him, in this life? Yet still it seems you must go to purgatory, Christ has opened

the way to heaven, and offers it freely to all, saying, "He that will come, may come;" yet the Pope has endeavoured to erect toll-bars upon it, and woe unto them who pass without paying, for they are called thieves, robbers, and heretics, for refusing to acknowledge the inscription of his Miler, which is mystery; (Rev. xvii. 5.) and the demand of his pocket, which is money. Now from these views of the system of Popery,—views which cannot be refuted,—I appeal to the world, if any one can censure me for departing from so dangerous a system. However others may get salvation in that church, who serve God according to the best of their knowledge, yet I saw that there was no salvation for me in it. Nothing less than a divine conviction of the truths already stated, could ever have caused me to leave the Church of Rome, for I remained in it until conscience refused to be silent any longer, and then persecution soon put me to the rout. But with one of old I desire to pray, "Lord lay not this sin to their charge!" for being without light, "they know not what they do." But we look forward with hope, that God will yet, in the wise order of his providence, by some means, remove prejudice and superstition from amongst this people, that they may receive the Scriptures, which will teach them the truth as it is in Jesus. Then shall they serve God, and walk in the light, even as he is in the light, and have fellowship one with another,

knowing that "The blood of Jesus Christ his Son" (and not penance or purgatory) "cleanseth from all sin." 1 John, i. 7. Then strife and animosity shall cease, and all nations and colours shall love God above all things, and their neighbours as themselves. The Judge of all the earth will do right, who at the great day of final retribution, shall give unto every man according to his works.



ON MONASTIC INSTITUTIONS,

WHAT authority is there in Scripture for establishing convents and monasteries? Are they not expressly forbidden? See Matt. v. 14—16. "You are the light of the world, a city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. *So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.*" John xvii. 15. "*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.*" Are all who inhabit the monasteries and nunneries "kept from evil?" The priests can best tell! It is monstrous what a number of children are left at the doors of the priests in their infant state, in

swaddling clothes, and in baskets, to my knowledge, in the south of Ireland, amongst the mountainous and remote quarters. Most of them being continually revelling days and nights successfully and playfully inclined towards the female sex.

VARIOUS QUESTIONS ANSWERED FOR THE INFORMATION OF ROMISH DIVINES.

THE Roman Catholics, willing to be ignorant that Protestantism is nought but the pure Christian religion are always asking the Protestants : “ *Where was their religion before Luther ?* ” This question, dear reader, is the same that the idolators asked the Jews. “ Where was,” said they, “ *your religion before Abraham ?* ” The Jews used to answer : “ The worship of the true God having been corrupted during several centuries, that of idols had replaced it in the greatest portion of the earth. God raised up Abraham to reform religion, and to bring back the worship of God to its primitive institutions ; and for that it was necessary, said the Jews, that Abraham and his family should cease to hold all communication with these idolators, And that thus, although the reformation now undertaken by him was necessarily a novelty, his religion was truly ancient : as ancient as that of

Noah, of Enoch, or of Adam." I answer now to all those who ask us : "*Where was your religion before Luther ?*" Our religion before Luther existed in all places where Christianity existed, purer in some, more corrupted in others. It was, especially, during several centuries, almost stifled in this west of ours, by an infinity of errors and abuses, happily banished by the reformation. Our religion before Luther, was in the Bible, in the New Testament, a book which Rome had hidden from our Fathers, and substituted for it, a religion of her own. Luther found this Bible, and filled with that courage which proceeds from above, he presented this Bible to mankind, saying to them, "Men, my brethren, there is the religion of Moses, of Abraham, of David, of the Prophets ; here is the religion of the Apostles, the religion of Jesus Christ." Thus although the reformation began in the time of Luther, our religion is as ancient as Christianity itself, inasmuch as if we take away all the additions that the Church of Rome has made to the Christian faith, all the innovations she has introduced into its rites, that which remains will be our religion. Now, no one will dare maintain that there is any thing in all that, which is not pure and primitive Christianity.

"*Luther, Melancthon, Calvin, &c., &c., are instruments too mean to have been raised up by God to effect a reformation.*" To this I answer, that if we consider them as men, who like ourselves have been

formed from the dust of the earth, I acknowledge that they seem weak, very weak instruments; but if we consider them as in the hands of him that has employed them, I find in them nothing that is vile, weak, or despicable. But a few insects were necessary to confound the pride of Pharoah. *Exod. viii. 17.* And to make him acknowledge that "there was the finger of God," who takes pleasure in employing the most despicable means to make manifest the might of his arm; and our Lord Jesus Christ, to humiliate and abase the synagogue, to overthrow and destroy the errors and superstition of paganism, and to bend the knee of all mankind under the holy yoke of the Cross, made use of none from amidst the great of this world, but of timid, ignorant, and uneducated fishermen, who still have caught in their nets both kingdoms and empires. And it is thus that he has again acted in these latter days, at the time of the restoration of the Gospel. Acknowledge then, ye Roman Divines, acknowledge with the royal prophet, that "this is the Lord's doing." *Psalm cxviii. 23.* Our immortal reformers have also loudly published this, having always said after the Apostles, "It is not we who have done these things, but they are done in the name and through the power of Jesus Christ." *Acts, iii. 16.* Cease then to insult Luther, Melancthon, Calvin, &c., and acknowledge that these reformers are nothing else but those "dry bones" seen

by the prophet Ezekiel, (Chapter xxxvii.) The Spirit of God miraculously animated them; he washed them in the blood of his only Son, and spread them abroad over the face of the earth.

“*To convince us that they have acted by the command of God, your reformers ought,*” say the Romish divines, “*to have proved the truth of their mission by miracles.*” I answer to this: Had our reformers taught a new doctrine, doubtless then they ought to have given visible and extraordinary signs of their calling, but having only taught and preached the gospel, and nothing but the gospel, of what use would have been the miracles required of them? Is not the divine origin of the evangelical doctrine supported and proved by the most unquestionable miracles? Do we not learn from St. Paul, that these extraordinary gifts that God scattered about so abundantly at the beginning of Christianity, would one day cease? 1st Cor. xiii. Have we not been warned by our Lord Jesus Christ himself, that those who would boast of their power to perform miracles, would be but teachers of lies, and false prophets. Matt. xxiv. Besides, if Moses was *miraculously* saved from the waters by the daughter of Pharoah—if to avoid persecution, the prophet Elijah was *miraculously* preserved near the brook. 1st Kings xvii. If Daniel was *miraculously* preserved in the den of lions—and if his compeers were *miraculously* preserved in the fiery furnace—is

it not also one of the most transcendent *miracles* of the power and might of God, that our celebrated reformers should have remained safe and untouched, in the midst of the rage and the persecution of their most inveterate enemies? Let the Romish divines lay their hands on their hearts, and if they will do justice to our cause, they must acknowledge, that if it had not been the cause of God—if our faith had not proceeded from above, long ago would it have been abolished, since, without measure, has it been attacked by barbarous, implacable, inhuman, and cruel enemies, and has never once appealed for succour to the sword. Is it not the greatest of all miracles that in the most difficult circumstances, alike in exile and in the midst of the flames, the Lord has always been with us, as he will be unto the end of the world, according to the solemn promise which he has made to us in his most holy word. Isaiah liv.

“*The number of Protestants is so small,*” say the Romish divines, “*that it is impossible they can constitute the church of God.*” To that I answer that if the number of a sect was necessary to prove the truth of a religion, ours would not be found so small as our adversaries suppose. For were we to unite all the Christian communities of the present day, which taken together are much more numerous than those attached to the Church of Rome, and which all agree on certain doctrinal and practical points that are in debate

between us and that Church of Rome, and like us reject the fundamental article of Popery, namely, *the supremacy of the Bishop of Rome over all the churches in the world*, our opponents would be constrained to own, that the number of Protestants is much greater than that of the believers in the Church of Rome. And the number of Protestants will still be prodigiously augmented if with the Catholic divines, we enquire how many there are amongst the thirty-one millions of Catholics which France contains, who fast on the days prescribed by the Pope,—how many who confess but once during the year—how many who believe that a priest, (a sinner like other men), can retain and remit the sins of his fellow creatures? From these thirty-one millions I will grant them three millions of children and old women, three other millions of men accustomed to believe without enquiry, and the remaining twenty-five millions of Frenchmen are thus, in fact, Protestants. But for what purpose should I avail myself of this advantage? Supposing, even, that we Protestants were much inferior in numbers to the members of the Church of Rome, would our church be less true for that? For, tell me, ye Romish divines, was the Church of God numerous in the days of Abraham? that church was limited to one single family, and to the kingdom of Salem, of which Melchisadec was king. Was the church of God very numerous in

the time of Moses, when it existed only amongst one single nation, wandering from desert to desert? Was it numerous in the days of Elisha, when, with the exception of the two tribes who worshiped at Jerusalem, there were in the remaining ten, but seven thousand men who had not bowed the knee before Baal? Was the Church of God very numerous in the time of Jesus Christ, when it was confined to twelve apostles, seventy disciples, and a few other persons? What a look of contempt would the Rev. Dr. Bellarmin have cast upon this little flock, which possessed neither of those two characteristics by which we should recognise, according to him, the true church, namely, great numbers and pomp. But why dwell any longer upon all these examples, as if the truth of a religion was decided by the majority of votes? This argument is good but for weak minds, for I am certain that no sensible or virtuous man has ever considered it as a clear proof of the truth of a religion. If great numbers were a sure sign of being in the right path, scripture would have vainly said, "follow not the multitude to do evil." Exodus xxiii. 2. And in the gospel according to St. John, vi 66—68. we read, "From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, will ye also go away? If the apostles had followed the teaching of Dr. Bellarmin, they would have answered: "Yes, Lord; we will go

away, because the multitude are not on thy side." In the gospel according to St. Matt. xxvii. 20, we read, "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." To keep with the crowd, it was then necessary to cry out against the Saviour of the world, "Let him be crucified, let him be crucified." No, no; in spite of Bellarmin, numbers will never be an infallible sign of the Church of God.

"*Your doctrine is altogether new,*" say the Romish divines to the Protestants, "*you are therefore not the Church of God; as for us, we have antiquity on our side.*" Antiquity is not an infallible sign of true religion; there certainly was a time when the christian religion was a novelty, and then, unquestionably the Jews and the heathens had over it the advantage of antiquity. The principle thing is to ascertain which belief is the old christian faith—that of the Church of Rome, or ours. We will first observe, that a portion of the doctrine of the church of Rome is similar to ours; for example, the articles of the Apostles' creed, as set forth by the first four general councils. To these is added all that we believe, in the matter of faith, that are absolutely necessary for salvation; and nothing is wanting that may be shown to exist in the ancient creeds of the Christian Church. So far, our faith and that of the Church of Rome are of equal antiquity, that is to say, as ancient as Christianity itself.

Thus this enquiry is only connected with those matters upon which our opinion does not agree with that of Rome. Principally *upon the nine articles of the creed of Pope Pius the IVth*, concerning the sacrifice of the mass, the sacrament of one kind only, purgatory, indulgences, auricular confession, absolution, the worship of saints, of images, &c., &c. As not one of these dogmas is to be found in any of the primitive creeds generally received in the Christian Church, we deny their antiquity, and maintain that they are so many innovations. As for the negative articles of the Protestant religion, in opposition to the errors and corruptions of the Romish faith, they have become accidentally part of our belief, in the same manner that denying the dogmas of Arianism became a part of the Romish belief, from the commencement of that heresy. In one word, we believe and we teach all the things contained in the creed of the ancient Christian Church, and which were then held necessary for salvation. This is our belief.

The Romish Church on the contrary, is an innovation upon the Christian religion, she has thus strangely disfigured it by her various additions, in matters both of faith and practice. These additions constitute the Romish religion, and we reject them, inasmuch as they are changes in Christianity, as well as novelties.

In this consists the reformation of the 16th century;

and if it will gratify the Romish divines, I am perfectly willing to acknowledge, that this reformation is not as old as their corruptions, since every reformation necessarily opposes the existence of error and abuses.



AN ADDRESS TO ROMAN CATHOLICS,
FOR WHOSE INSTRUCTION
THIS WORK IS CHIEFLY INTENDED.

HAVING made the previous observations, I now address myself to you, my Roman Catholic friends. This little work is not intended to irritate, but to instruct you; and although you may imagine yourselves above seeking knowledge from such an insignificant source, as you may term it, yet remember that wherever truth is to be found, if it be fairly tried, it cannot be overturned. Let not prejudice to opinions and individuals, or fear of being led astray by this work, prevent your giving it a fair trial. Exercise your reason and judgment; and if your cause be right, you need not fear any danger by examination; and if it be wrong, the sooner you find it out the better. Your immortal souls are of infinite value; therefore a knowledge of the way by which they are to be saved, must be a matter of the greatest importance. God created you rational creatures, for which you must be accountable. Why then should you content yourselves to rest the safety of that

upon the words of others, for which you must be accountable yourselves? You are not allowed to read the Scriptures; consequently you can know but little of the word of God, the word of man being all you have for your religious instruction, which cannot stand the test when tried by controversy or otherwise: and then, when you see your cause fall to ruin, and are unable to support it, you generally make use of opprobrious and insulting language to your opponents, and would rather conclude with a noisy clamour, and unchristian language, than have nothing at all to say: and although by the force of truth, you may discover your error, yet your prejudice and superstition, blown up by the furious wind of fiery resentment, blast the good which may be received, and drive you back to your dark retreat.

Why are you so much afraid of coming to the truth? How often to you, also, has "the word of salvation" been sent? and still you reject it before you have tried what it is, because you differ in opinion with those by whom it is offered. You are ready to conclude without any hesitation or research, asking—"Can any thing be good which comes from these people?" Some of you are as much afraid of the Bible, as you would be of an enemy of the most dangerous kind. How shameful as well as dangerous it is, in this age of the world, that you, who call yourselves Christians, should not only be ignorant of

the Scriptures, but have an aversion to them ! And this you imbibe almost from your infancy ; which you cannot deny, for I speak from experience, as the following relation of a single fact, which occurred in my own life, can prove. When I was a boy, at school, I one day looked into a primer in which were a considerable number of wood cuts representing various objects, one of which was in the form of a book, and underneath it appeared these words,—“The Holy Bible.” I closed the book with aversion to what I had seen, and uttered words to myself too wicked to be related, against the Bible, of which I knew nothing more than that I thought it was false and dangerous, because it belonged to Protestants, who I thought could not be saved unless they became Roman Catholics. To whom is the cause of this gross ignorance of the best of knowledge amongst you to be attributed, but to your priests, who keep you in the dark, that they may make merchandise of you and use you as they please ? But this will not excuse you if you persevere in ignorance ; for “light is come into the world,” and if you neglect to seek it, or refuse to receive it when offered to you, no apology for ignorance can be available at the judgment seat of Christ ; for he may say to you, “I have called and ye have refused : I have stretched out my hand and no man regarded ; but ye have set at nought all my counsel and would none of my reproof, I also will

laugh at your calamity ; I will mock when your fear cometh." Prov. i., 24, 25, 26. This is your "condemnation, that light has come into the world," and still ye "love darkness rather than light." Your danger is described, the way of safety pointed out to you, as strong as the mind can conceive, or language express ; and yet you will not believe these things, though the voice of God from heaven gave testimony of them ; for what more can be done to reveal the will of heaven to man than by giving him the Scripture ? Were an angel from heaven to descend to reveal the will of God to the human race, we have cause to think he would bring the Bible in his hand, and enforce his injunctions with "Thus saith the Lord, as it is written in this book." So if you will not hear, believe, and obey, what God says to you in his written word, you have no other way of knowing his will concerning you, and your duty towards him ; your case is awful ; may God open your eyes to see your lost condition ! You may be ready to say, "we get a sufficient knowledge of the Scriptures through the medium of our pastors." This is a vain apology. When or where do you receive such instruction ? Surely not in a Latin mass, not in an harangue about penance, warring against heretics and the reading of the Scriptures ; not in private confession, where more than half the subject is your own. Where, then, do you get this instruction ? for I cannot find out the time or place of it ; and I know

as much of the system as you. Your pastors will take good care that the wonderful opinion which you have of their extraordinary powers, and the subjection which you are under to them, shall not be disturbed by scriptural instruction; for which reason you are ignorant of God and of yourselves, and look more to the power of the priests than to that of Jesus Christ; because they preach themselves, and not Christ. They tell you what great power was left to the Apostles, and that the same power was handed down to them. This makes you believe firmly that they can do almost anything; and although you cannot believe the gospel, because those whom you call heretics do so, yet you are ready to receive every report of miracles performed by priests; and although you are not present at the performance of these supposed miracles, yet you believe in the reports of them as firmly as you believe in your existence. Many instances of this kind occurred in the neighbourhood of my first acquaintance, one which I here beg leave to insert, The parish priest of that place was held in high estimation, on account of the superior power ascribed to him by his dupes, for healing diseases, both of men and beasts, inflicted by witches and fairies. The superstitious people supposed some of these imaginary diseases were easily cured by "the blessed priest," as they called him, and those who did not obtain a cure were said not to have faith enough in the priest. His fame was soon diffused amongst the

unenlightened populace, who flocked to his dwelling from various quarters for expected relief, when they became the subjects of affliction ; and whether their cures were effected or not some of the most wonderful stories were current about the miracles which were wrought by the priest. At one time it was said that he was invited by the military officers to dine with them in the mess room, which invitation he accepted. This happened to be on a Friday, and they had no fish, which seemed to make the priest's dinner uncomfortable, as he could not eat any kind of animal food on that day. Some of the gentlemen apologized to the priest for the mistake, but he said "never mind," and, spreading a handkerchief over his plate, he uttered a few words to himself, raised his handkerchief again, and there immediately appeared a plate of beautiful fish, cooked and ready for eating. This lying account circulated throughout different parts, and I saw men who offered to give their oath that such a miracle was performed by the priest, although they never saw it, neither could it be ascertained that ever the priest dined with the officers, much less that he performed such a miracle. These, and such like, are part of the "signs and lying wonders" which accompany the power of Antichrist, "whose coming is after the working of Satan;" (2 Thes. ii. 9.) "deceiving and being deceived." You may think that I am too harsh in my observations on these things; but I consider

myself your friend in this matter, I see your danger. Smooth work will be of no service to you; for those who are heavy sleepers require a loud voice to awake them; and the case is more urgent when an awful precipice is discovered, from which they are in danger of falling. If you continue to reject Jesus Christ, he will reject you, and deny you before his Father and his holy angels, and cannot deny your rejection of him. You rely on your own good works, your acts of mortification and penance, to atone for your sins, and not on Christ; you pray to the Virgin Mary and the saints, and not to Christ, to plead for you in troubles and dangers; you look to the priest, and not to Christ, to deliver you; and you expect purgatory, and not Christ, to cleanse you from all sin. What an awful rejection of the Son of God is this, when human inventions and lying wonders are preferred to him! Your priests pretend to make him of bread and wine, which they consecrate, and tell you they are his real body and blood, soul and divinity, although you cannot discover any visible change in the elements, for they remain bread and wine still. But you ask "has not God power to work this miracle?" Yes; but God never employs his power to work inconsistencies, neither can a miracle be performed which is not evident to the senses; for it is a visible change which passes upon some object wrought by supernatural power. For instance, when our Lord changed the

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water into wine, at the marriage feast in Cana of Galilee, it was real wine, and not the shadow or figure of it; for the governor of the feast said, when he had drunk, "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse, but thou hast kept the good wine until now." John ii. 10. When he raised Lazarus from the dead, it was really Lazarus, and not his form or appearance merely, for he afterwards walked with Jesus, and the Jews sought to kill him, because many who had seen the miracle believed on Christ. When he stayed the raging tempest, his power was visible to those who were in the ship, for they exclaimed "What manner of man is this, that even the winds and the sea obey him!" Thus we find that all miracles must be evident to the senses; but the supposed miracle of transubstantiation is different to this, for it leaves you bread and wine still. How can you suffer yourselves to be so far deceived by the mystery of iniquity, and renounce your reason and senses, to believe the doctrine of men, and renounce the doctrine of Christ, because it differs from your way of proceeding! Your foolish and wicked practice of praying to saints and angels, also dishonours Jesus Christ, who is treated by you as unworthy of your attention, or unsafe to be relied upon, when you look to his sacraments for help, and not to him. But leaving the wickedness of this aside, observe the foolishness of it.

Angels are neither omniscient nor omnipresent; consequently they cannot know your need unless they are personally present with you to see and hear of it; for a finite being can only be in one place at one and the same time. The Virgin Mary is prayed to in the four quarters of the globe, and as she cannot be in all these places where she is called upon at the same time, some persons may cry in vain, as she neither hears them nor knows what they need. Other saints, whose existence in this world could never be found out are prayed to. These are imaginary saints; so the prayers offered to them, and answers from them, must be imaginary also, and as fruitless as the cries of the priests of Baal. But supposing these saints to whom you pray to be attentive at your call, the things which you ask are not theirs to give; and they know more of the ways of God than to obey your folly in interceding for you, as they would intrude on the office of Christ. Such is the folly of praying to saints and angels. But they are not only worshiped by praying to them, but also days are set apart, called holy-days, for their particular service. These days are published on the sabbath preceding each of them; and although some of you should forget to be sober and peaceable, yet you will not forget, as you say, to "keep the holy day." You go to mass on some of these days, and as soon as it is over, some of you go to the alehouse, and spend your

time, money, and senses. in "keeping the holy-day;" others go to the place of public wickedness: such as gambling, horse-races, cock-fights, and other criminal pursuits. What great evil is occasioned by the observance of these days! Idolatry is committed by dedicating the days of the Lord to the worship of his creatures; his commandment is disregarded, in which he leaves no apology for the appointment or observance of these days, saying, "Six days shalt thou labour." You may be ready to say, that this commandment is limited, as there are many in the world who do not labour on any day, and if so, they cannot break the sabbath. But this commandment is not limited; for God never made any person to be idle; every one of maturity and reason should occupy some office in which they may be useful. You may again ask, is not the observance of Christmas day, and Good Friday, amongst Protestants, a violation of this commandment, as well as the keeping of holy days by Roman Catholics? I answer no; no more than the changing of the sabbath from the last to the first day of the week; (Matt. xxviii. 1) for it is done not in honour of any saint, but of Jesus Christ. Good Friday is observed in commemoration of his birth, his sufferings, and death; and the change of the sabbath, of his resurrection. Another evil occasioned by the dedication of days to the service of saints, is idleness; work is neglected, money is spent, and poverty is the natural result thereof, besides the

dishonour of God by idolatry, and sometimes the disturbance of the peace by immorality ; and all this is occasioned by “ keeping the holy-day.”

Above all the superstitious practices by which you are enslaved, the prohibition of the use of flesh meat on Fridays, during Lent, and Rogation days, is the most strictly observed, and conscientiously attended to. You would violate the commandments of God with far less sense of guilt, than you would this commandment of your church. I have heard some glory in the shame of intoxication, and boast how much liquors they could drink at once ; and yet those very persons would almost submit to suffer martyrdom rather than eat meat on a Friday. What a wicked inconsistency is here ! The commandments of God are violated and disregarded, whilst the commandments of men, which are in direct opposition to his, are strictly attended to. This abstinence from meat is a visible mark of that apostacy and heresy of which St. Paul speaks, by the spirit of prophecy, when writing to Timothy, saying, “ Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” 1 Tim. iv.

1. 2, 3. You cannot deny that this prophecy answers well to the conduct of your own clergy, who, contrary to the design of God, wickedly forbid the marriage of priests, friars, monks, and nuns, and command you "to abstain from meats which God hath created to be received with thanksgiving, of them which believe and know the truth; for every creature of God is good, and nothing to be refused, if it be received with thanksgiving;" that is, every creature which God has made for man's nourishment, is good for that purpose, and to be thankfully received whenever necessary for the support of human life; and nothing of that sort is at any time to be refused, rejected, or despised, on account of days or seasons.

Although God has commanded these things to be received, yet it appears that the Pope thinks he can do as he pleases; for in some seasons of Lent he gives you liberty to eat meat on certain days, and on others none at all. This is something like "sitting in the temple of God, shewing himself that he is God." You believe him rather than Jesus Christ, who says "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man. But those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man."

Matt. xv. 11, 18, 19, 20. But some of you would commit most of these evils with an easier mind than you would disobey the Pope, or violate your superstitious principles by eating meat on a Friday, although Christ had declared that such does not defile a man. You may now be ready to use your old arguments, and say, "If what goes into the mouth does not defile a man, then it can be no evil to get intoxicated, or take a draught of poison." This is silly reasoning! May not any person in the exercise of common sense know that God never designed food to be taken to excess, nor poison to be taken for food; for Christ spoke in direct reference to the victuals taken for the support of the body, when he uttered the words in question. You may further argue by saying, "It is not in eating meat that the evil is, but in breaking the commandment: it was not in the fruit that Adam found the evil, but in disobeying the law." You cannot plead your cause from this point, as Adam's case and yours are quite different in this matter. He had God's commandment, but you have the Pope's, which is without true foundation or authority, and contrary to the will of God, who has declared that such food as he has appointed for the use of man, when taken in moderation at any time, does not defile him; and those who eat without scruple in reference to kind or time, are said to "believe and know the truth;" (1 Tim. iv. 3.) whilst those who forbid it are declared to be such

as "depart from the faith, giving heed to seducing spirits and doctrines of devils." And he who warns his brother or fellow creature of the evils of the things, is called "a good minister of Jesus Christ nourished up in the words of faith, and of good doctrine, whereunto he has attained." St. Paul exhorts you to "refuse profane and old wives' fables, and exercise yourselves rather unto godliness." Lay aside the legends of the Missal, and embrace the truths of the Bible; obey the commandments of God, and not the commandments of men, which are contrary to truth and safety. Do you not see the sandy foundation on which you are building, and the false props by which you support your edifice?

I have endeavoured to shew your error and danger, so far as my simple experience and a knowledge of divine truth hath enabled me. You see my simple reasoning, and strong proof from Scripture; you cannot deny or refute them; and if you disregard, or endeavour to disbelieve what is here laid down for you, you are wilfully culpable, and must be accountable for the knowledge you might have received. You rest the salvation of your soul upon mere shadows, which can never support you. Your works can never atone for your sins,—the priest cannot forgive them—supposed purgatory cannot cleanse them; and if you die in them, God declares that "where he is you can never come;" and still you run

the race of superstition till you reach the end, where you meet with the last application of your errors in extreme unction, which your catechism says is a "sacrament administered to you at the hour of your death, to strengthen you against the temptations of the devil, and help you to die well." But let us see how widely the apostle differs with you in the meaning of the text on which you endeavour to found this doctrine. The text is this: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James v. 13, 15. That a natural cure of bodily disease is here intended by the application of the oil above mentioned, is evident. The Jews made frequent use of oil in the cure of diseases and wounds, and it is to this custom that St. James refers. In Judea, oil was celebrated for its sanitive qualities, so that the inhabitants scarcely ever took a journey without taking oil with them: for instance, see the case of the good Samaritan, who poured oil into the wounds of him who fell among thieves, Luke x. 34. This oil was and is frequently used in the east, as a means of cure in very dangerous diseases; and in Egypt it is often used in the cure of the plague. (See Dr. Adam Clarke's notes on James x. 14, 15.) This oil the

apostle directed to be applied for the relief of the body, and the prayer of faith for the soul. How widely do your pastors differ with the apostle on this point! He orders the sick person to be anointed in reference to his cure, but they anoint the sick in the agonies of death, when there is not the least hope of his recovery, and never administer that sacrament, as it is called, while there is any hope of life. St. James orders this anointing for the cure of the body, but they apply it for the cure of the soul; in reference to which use of it St. James gives no directions. And what is said of the forgiveness of sins, is to be referred to faith and prayer, which are often the means of restoring lost health, and preventing premature death, when natural means the most skilfully used have been useless. Hence it is evident that oil is of no service to the soul, but the prayer of faith; which proves that St. James' unction and your extreme unction are essentially different. We find that the disciples used the oil as a natural remedy in healing diseases, not exerting the miraculous power which they had in the gift of healing, but in cases where natural means were ineffectual. We read that they "cast out many devils, and anointed with oil many that were sick, and healed them." Mark vi. 13. It appears that this gift of healing was given by our Lord to his disciples, not only for the benefit of the afflicted, but also as a confirmation of the authority of their

mission, and the truth of the doctrine which they preached; and as oil was commonly used amongst the Jews, and was good for the natural cure of diseases, it was necessary that it should accompany the miraculous gift of healing. But the gospel being sufficiently confirmed, this gift of healing has ceased, and therewith the rite of anointing. Therefore your priests have no authority to keep up this ceremony, unless they have a miraculous power to restore the sick to health, which they have not. Your catechism tells you that this anointing "strengthens you at the time of your death against the temptations of the devil, and helps you to die well." But St. James says, "the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." It appears evident that the sins here mentioned are some particular ones which might have occasioned the disease; for the apostle mentions no period of time when such a person was in the favour of God, and then, "fell from his steadfastness" into open sin. Why then does he enquire "If he have committed sins," when "all have sinned and come short of the glory of God," if he does not refer to some certain sins which might be the occasion of the affliction, which are said to be forgiven on this occasion, not by the elders, but by the mercy and power of God, in answer to the "prayer of faith?" Hence the sins which might

have drawn down affliction upon the person in question being remitted, the disease was also removed, thus, where the sickness was by way of chastisement, the healing was a public testimony of God's forgiveness. Thus the cause had to be removed before the effect could cease. We find that in the miraculous restoration to health under the powerful hand of Christ, the sin of the party is generally said to be forgiven, and this also before the miracle was wrought on the body. It is evident that the pretended sacrament has no support at all from the writings of St. James, or any other saint, but is a mere empty piece of priestcraft. Extreme unction is considered by you and your pastors to be indispensably necessary to salvation, and yet it is never administered to criminals under the sentence of death. If it is necessary for the benefit of the soul, why withhold it from them who are in as much need of it in that case as any other dying person? This proves you deficient in your scheme, which is totally different from the apostle's intention in the use of oil he recommended. But although you have not a sound leg to stand upon in defence of extreme unction, still you continue to practice it. How awful to contemplate your conduct respecting this false ceremony! Some of you run on in your sins during the course of your life, and expect to be saved at last by this which some call "the benefit of the clergy." Accordingly, when you are going to die, and

as your people generally say, when "you can be no worse" and live, the word is, "send for the priest." He comes, and gives you what you have been long trusting to, and your friends then rest in hope of your salvation, however refractory your life may have been. And still it appears that the work is not finished; for after you die, one or more masses are celebrated for you, in order to deliver you out of purgatory; and your friends must pay the priest for thus deceiving you! O, how long will you continue to be thus led astray, and suffer your immortal souls to be the merchandize of men! O, how I feel for you! I once was as blind as you are, until God by his word and Spirit opened my eyes, and changed my heart. The same way of safety and happiness lies open to you. Come and try it for yourselves. Read the Holy Scriptures, which can make you "wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15. It is well worth your consideration to examine whether you are right or wrong; your precious opportunities for this will soon be for ever at an end; and as you cannot tell how soon, the sooner you set to work the better. You are fast hastening down the stream of time, and ere long you will be launched into the ocean of eternity, whence you can never return to make provision for mistakes. It is better to find out your error and danger now, when you can escape from them, than when it may be

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for ever too late. Far be it from me to think that no Roman Catholics go to heaven. Should this charge be laid against me, I deny it. But one thing I will maintain, that your doctrine will never lead you there. The kind of characters who I believe may be saved out of your communion, I am not disposed to describe. Sin is the cause of every sorrow in this life; and to those who finally persevere in it, everlasting punishment in the next. It is equally pernicious wherever it is found, but a deliverance from it is free for all. To this you are invited, as an effectual remedy against sin and error, and as the source of eternal happiness. Christ says to all, "Come unto me," not to the Virgin Mary, or to any other saint, but to *me*, "and I will give you rest." He declares himself to be both willing and sufficient to save you, if you come to him; and should any of you by this time be so far enlightened and happily made willing to be saved by the gospel, as to enquire how you may come to Christ,—you are exhorted to "lay aside every weight, and the sin which doth so easily beset you, and run with patience the race that is set before you." Pray to God to give you true repentance, and grace to forsake and abhor sin; view what Christ has done to redeem you, and consider how willing he is to save you. Exercise faith in his promise; arise like the prodigal, and come just as you are to God for mercy and pardon through the merits of Christ's atonement;

and he who has promised that "whosoever cometh unto him, he will in no wise cast out," will receive you, pardon your sins, and make you happy in his love. All this, and more, he is waiting to do for you ; and it needs not any long time to accomplish it, for he says, "*Now* is the accepted time ; *now* is the day of salvation." Accept of offered mercy, and God will receive you, he will "guide you by his counsel, and afterwards receive you to glory."

A GENERAL VIEW OF THE ROMAN INCANTATIONS, CHARMS, SPELLS, EXORCISMS, HOLY WATER, &c., &c.

There is, in the Church of Rome, a horrible impiety taught and practiced, which, so far as it goes, must needs destroy that part of holy life which consists in the holiness of our prayers ; and indeed is a congregation of evils, of such evils of which in the whole world a society of christians should be least suspected ; we mean the infinite superstitions and incantations, or charms, used by their Priests in their exorcising possessed persons, and conjuring of devils. There was an ecclesiastical book called "*Ordo Baptizandi cum Modo Visitandi*," printed at Venice, A. D. 1575, in which there was damnable and diabolical charms, insomuch, that the Spanish inquisitors in

their "Expurgatory Index," printed at Madrid, A.D. 1612, commanded "all that Luciferian exorcism be blotted out," but whoever looks into the "Treasure of Exorcisms and Horrible Conjuring," (for that is the very title of the book printed at Cologne, A.D. 1608,) shall find many as horrid things, and not censured by any inquisitors as yet, so far as we have ever read or heard. Nay, that very "Luciferina" or "Devilish Exorcism" is reprinted at Lyons, A.D. 1614, in the "Institutio Baptizandi," which was restored by the decrees of the Council of Trent: so that, though it was forbidden in Spain, it was allowed in France. But as bad as that are allowed everywhere in the Church of Rome: the most famous, and of most public use are, "The Treasures of Exorcisms," of which we but now made mention; the "Roman Ritual," the manual of exorcisms, printed at Antwerp, A.D. 1626, with approbation of the Bishop, and privilege of the Archdukes; the "Pastorals" of several churches, particularly that of Ruræmund, and especially the "Flagellum Dæmonum," "The Devil's Whip," by Father Jerome Mengus, a friar minor: which the clergy of Orleans did use in the exercising of Martha Brosser, A.D. 1599, the story whereof is in the epistle of Cardinal D'Ossat, and the history of the excellent Thuanus. (Lib, 133.) Now from these books, especially this last, we shall represent their manner of casting out devils; and then speak a word

to the thing itself. Their answer and form is this :— First they are to try the devil by holy water, incense, sulphur, rue, which from thence, as we suppose, came to be called “herb of grace,” and also St. John’s wort, which, therefore, they call “devil’s flight”; with which, if they cannot cast the devil out, yet they may do good to the patient; for so Pope Alexander the first promised, and commanded the Priests to use it for the sanctifying and pacifying the people, and driving away the snares of the devil: and to this, it were well if the exorcist would rail upon, mock, and jeer the devil; for he cannot endure a witty and a sharp taunt, and loves jeering and railing no more than he loves holy water; and this was well tried of old against an Empress who met Appollonious Tyanæus, at Mount Caucasus, against whom he railed, and exhorted his company to do so. Next to this, the exorcist may ask the devil some questions: What is his name? How many of them there are? For what cause, and at what time he entered? and, for his own learning, by what persons he can be cast out? and by what saint adjured? Who are his particular enemies in heaven? and who in hell? by what words he can be most afflicted? (for the devils are such fools that they cannot keep their own counsel, nor choose but tell; and when they do, they always tell true.) He may also ask him by what covenant, or what charm he came there, and by what he is to be released?

Then he may call Lucifer to help him, and to torment that spirit, (for so "they cast out devils, by Beelzebub the prince of the devils:") and certainly Lucifer dares not but obey him. Next to this, the exorcist is cunningly to get out of the devil the confession of some article of faith, for the edification of the standers by, (whom he may by this means convince of the truth of transubstantiation, the reality of purgatory, or the value of indulgences,) and command him to knock his head three times against the ground, in adoration of the Holy Trinity. But let him take heed what relics he do apply to the devil; for if the relics be counterfeit, the devil will be too hard for him. However, let the exorcising priest be sure to bless his pottage, his meat, his ointment, his herbs; and then also he may use some schedules, or little rolls of paper, containing in them holy words; but he must be sure to be exercised and skilful in all things that belong to the conjuring of the devil: these are the preparatory documents, which, when he hath observed, then let him fall to his prayers.

Now for the prayers, they are also publicly described in their offices before cited; and are as followeth: The priest ties his stole about the neck of the possessed with three knots, and says, "O ye abominable rebels against God, I conjure you spirits, and adjure you, I call, I constrain, I call out, I contend and contest, wherever you are in this man, by the Father,

Son, and Holy Ghost, (then he makes three crosses), by the most powerful name of God; Eli, the strong and admirable, I exorcise you, and adjure you, and command you, by the power I have, that you incontinently hear the words of my conjuring, and perceive yourself overcome, and command you not to depart without licence, and so I bind you not to depart without licence, and so I bind you with this stole of juncundity: in the name of the Father † Son † and Holy Ghost † Amen."

Then he makes two and thirty crosses more, and calls over one and thirty names of God in false Hebrew, and base Greek, and some Latin, signifying the same names, and the two and thirtieth is by the sign of the cross, praying God to deliver them from their enemies. Then follow more prayers, and more adjurations, and more conjurations, (for they are all greatly different you must know,) and aspersions of holy water, and showings of the cross, and singings with it. Then they adjure the devil (in case the names of God will not do it) by St. Mary, and St. Ann, by St. Michael, and by St. Gabriel, by Raphael, and all the Angels, and Archangels, by the Patriarchs, and by the Prophets, and by his own infirmity, by the Apostles, and by the Martyrs; and then after all this, if the devil will not come out, he must tarry there still, till the next exorcism; in which the exorcist must rail against the devil, and say over again the names of

God, and then ask him questions, and read over the sequences of the Gospel, and after that tell him, that he hath power over him, for he can transubstantiate bread into Christ's body and then conjure him again, and him "damn'd devil, unclean spirit," and as bad as he can call him; and so pray to God to cast him out of the man's mouth and nose, lips and teeth, jaws and cheeks, eyes and forehead, eye-brows and eye-lids, his feet and his members, his marrow and his bones, and must reckon every part of his body, to which purpose we suppose it would be well if the exorcists were well skilled in Lamentius, or Bauhinus's anatomy. And if he will not go out yet, there is no help but he must choose, till the third exorcism; in which, besides many other prayers and conjurations in other words to the same purpose, the exorcist must speak louder (especially if he be a deaf devil, for then indeed it is the more necessary) and tell the devil his own, and threaten him terribly, and conjure him again and say over him about some twenty or thirty names or titles of Christ, and forbid the devil to go any whither, but to the centre of the world, and must damn him eternally to the sulphurous flames of hell, and to be tormented worse than Lucifer himself for daring to resist so many great names; and if he will not now obey, let him take fire and brimstone and make a fume, whether the possessed will or no, until the devil tells you all his mind in what you ask him;

(the liver of Tobias's fish were a rare thing here, but that is not to be had for the love of money,) and after this he conjures him again by some of the names of God, and by the merits, and all the good things which can be spoken or thought of the most blessed virgin, and by all her names and titles which he must reckon, being one and forty in number, together with her epithets making so many t's, and by these he must cast him headlong into hell. But if the devil be stubborn (for some of them are very disobedient,) there is a fourth, and a fifth, and a sixth exorcism; and then he conjures the earth, the water, and the fire, to make them of his party, and commands them not to harbour such villainous spirits, and commands hell to hear him and obey his word, and conjures all the spirits in hell, to take that spirit to themselves, (for it may be they will understand their duty better than that stubborn devil that has broke loose from thence,) but if this chance to fail, there is yet left a remedy that will do it:—he must make the picture of the devil, and write his name over the head of it, and conjure the fire to burn it most horribly and hastily; (and if the picture be upon wood or paper, it is ten to one but that may be done.)

After all this stir, sprinkle more holy water, and take sulphur, galbanum, assafetida, aristolochia, rue, St. John's wort; all of which being distinctly blessed, the exorcist must hold the devil's picture over the fire, and adjuro the devil to hear him; and then he must

not spare him but tell him all his faults, and give him all his names, anathmatize him, and curse not only him but Lucifer too, and Beelzebub, and Satan, and Astaroth, and Behemoth, and Beheril, and altogether : (for indeed there is not one good natured devil amongst them all ;) and then pray once more, and so throw the devil's picture into the fire, and then insult in a long form of crowing over him, which is there set down. And now after all, if he will not go out, there is a seventh exorcism for him with new ceremonies — He must show him the consecrated host in the pix, pointing at it with his finger, and then conjure him again and rail at him once more ; to which purpose there is a very fine form taken out of Prierius, and set down in the “*Flagellum Dæmonum*” ; and then let the exorcist pronounce sentence against the devil, and give him his oath, and then a commandment, to go out of the several parts of his body, always taking care that at no hand he remain in the upper parts of his body, and then is the devils cue to come out if he have a mind to it (for that must be always supposed,) and then follow the thanksgivings.

This is the manner of their devotion, described for the use of their exorcists ; in which is such a heap of folly, madness, superstition, blasphemy, and ridiculous guises, and playing with the devil, that if any man amongst us should use such things he would be in danger of being tried at the next assizes for a

cheat, or a conjurer ; however, certain it is, whatever the devil loses by pretending to obey the exorcist, he gains more by this horrible debauchery of Christianity. There needs no confutation of it, the impiety is visible and tangible ; and it is sufficient to have told the story. Only this we say, as to the thing itself :—The casting out of devils is a miraculous power, and given at first for the confirmation of christian faith, as the gift of tongues and healing were ; and, therefore, we have reason to believe, that because it is not an ordinary power, the ordinary exorcisms cast out no more devils, than extreme unction cures sickness.

We do not envy any one, any grace of God, but wish it were more modestly pretended, unless it could be more evidently proved. Origen condemned this whole procedure of conjuring devils long since. If any one asks, whether it be fit to adjure devils ? He that beholds Jesus commanding over devils, and also giving power to his disciples over all unclean spirits, and to heal diseases, will say that to adjure devils is not according to the power given by our blessed Saviour ; for it is a Jewish trick : and Saint Chrysostom spake soberly and truly, “ we poor wretches cannot drive away the flies, much less devils.”

But then as to the manner of their conjurations and exorcisms ; this we say, if these things come from God, let them show their warrantry, and their books

of precedents : if they come not from God, they are so like the enchantments of Balaam, the old heathens, and the modern magicians, that their original is soon discovered. But yet from what principle it comes, that they have made exorcists an ecclesiastical order, with special words and instruments of collation ; and that the words of ordination giving them power only over possessed christians, catechumens, or baptized, should by them be extended and exercised upon all infants, as if they were all possessed by the devil ; and not only so, but to bewitched cattle, to mice and locusts, to milk and lettuce, to houses and tempests ; as if their charms were prophylactic, as well as therapeutic ; and could keep, as well as drive the devil out, and prevent storms : of these things we cannot guess at any probable principle, except they have derived them from the Jewish Cabala, or the exorcisms which it is said Solomon used. when he had consented to idolatry. But these things are so unlike the wisdom and simplicity, the purity and spirituality of christian devotion ; are so perfectly of their own devising, and wild imaginations ; are so full of dirty superstitions, and ignorant fancies, that there are not in the world many things, whose sufferance and practice can more destroy the beauty of holiness, or reproach a church, or society of christians. To put our trust and confidence in God only, and to use ministries of his own apointment and sancti-

fication, is so essential a duty owing by us to God, that whoever trusts in anything but God is a breaker of the first commandment ; and he that invents instrumental supports of his own head, and puts a subordinate ministerial confidence in them, usurps the rights of God, and does not pursue the interests of true religion, whose very essence and formality is to glorify God in all his attributes, and to do good to man, and to advance the honour and kingdom of Christ.

Now how greatly the Church of Rome prevaricates in this great soul of religion, appears by too evident and notorious demonstration: for she hath invented sacramentals of her own without a Divine warrant. For Saint Cyril said, "concerning the holy and Divine mysteries of faith or religion, we ought to do nothing by chance, or of our own heads, nothing without the authority of the Divine Scriptures:" but the Church of Rome does otherwise; invents things of her own, and imputes spiritual effects to these sacramentals; and promises not only temporal blessings and immunities, and benedictions, but the collation or increment of spiritual graces, and remission of venial sins, and alleviations of pains due to mortal sins, to them who shall use these sacramentals: which because God did not institute, and did not sanctify, they use them without faith and rely upon them without a promise, and make themselves the

fountains of these graces, and produce confidences, whose last resort is not upon God, who neither was the author nor is an approver of them.

Of this nature are holy water, the paschal wax, oil, palm boughs, holy bread (not eucharistical), hats, Agnus Deis, medals, swords, bells, and roses, hallowed upon the Sunday called *Lætare Jerusalem*:" such as Pope Pius the II, sent to James the II, of Scotland, and Sixtus Quintus, to the Prince of Parma: concerning which, their doctrine is this, that the blood of Christ is by those applied unto us, that they do not only signify, but produce spiritual effects; that they blot out venial sins; that they drive away devils; that they cure diseases; and that though these things do not operate infallibly as do the sacraments, and that God hath made no express covenant concerning them, yet by the devotion of them that use them, and the prayers of the Church they do prevail.

Now, though it be easy, and it is notoriously true in theology, that the prayers of the church can never prevail but according to the grace which God hath promised; and either can only procure a blessing upon natural things in order to their natural effects, or else an extraordinary supernatural effect, by virtue of a divine promise; and that these things are pretended to work beyond their natural force, and yet God hath not promised to them a supernatural blessing, (as

themselves confess :) yet besides the falseness of the doctrine on which these superstitions do rely, it is also as evident that these instrumentalities produce an affiance and confidence in the creature, and estrange men's hearts from the true religion and trust in God, while they think themselves blessed in their own inventions, and in digging to themselves cisterns of their own, and leaving the fountain of blessing and eternal life. To this purpose the Roman Priests abuse the people with romantic stories out of the Dialogues of St. Gregory, and venerable Bede; making them believe that St. Fortunatus cured a man's broken thigh with holy water, and that St. Malachias, the Bishop of Down and Connor, cured a madman with the same medicine; and that St. Hilarion cured many sick persons with holy bread and oil, (which indeed the most likely of them all as being good food, and good medicine;) and although not so much as a chicken is now a-days cured of the *pip* by holy water, yet upon all occasions they use it, and the common people throw it upon their children's cradles, and sick cow's horns, and upon them that are blighted; and if they recover by any means it is imputed to the holy water: and so the simplicity of the christian religion, the glory of our dependence on God, the wise order and economy of blessings in the Gospel, the sacredness and mysteriousness of sacraments and divine institutions, are disordered and dishonoured; the Bishops and Priests

inventing both the word and the element, institute a kind of sacrament in great derogation to the supreme prerogative of Christ ; and men are taught to go in ways which superstition hath invented, and interest does support. But there is yet one great instance more of this religion, upon the sacraments themselves they are taught to rely with so little of moral and virtuous dispositions, that the efficacy of one is made to lessen the necessity of the other : and the sacraments are taught to be so effectual by an inherent virtue, that they are not so much made the instruments of virtue, as the suppletory ; not so much to increase as to make amends for the want of grace ; on which we shall not now insist, because it is sufficiently remarked in our reproof of the Roman doctrines, in the matter of repentance.



ON INDULGENCES, AND THEIR SOUL DESTROYING CONSEQUENCES.

THE Roman Catholic doctrine of Indulgences was the first occasion of the great change and reformation of the western churches, begun by the preachings of Martin Luther, and others ; and beside that it grew to that intolerable abuse, that it became a shame to itself, and a reproach to christendom ; it was also so palpable an innovation, that their great An-

toninus confesses, that “concerning them we have nothing expressly, either in the scriptures or in the sayings of the ancient doctors;” and the same is affirmed by Sylvester and Prierias. Bishop Fisher, of Rochester, says, “that in the beginning of the church there was no use of indulgences; and that they began after the people were awhile affrighted with the torments of purgatory;” and many of the schoolmen confess that the use of indulgences began in the time of Pope Alexander the Third, towards the end of the twelfth century; but Agrippa imputes the beginning of them to Boniface the Eighth, who lived in the reign of King Edward the First, of England, but that in his time the first jubilee was kept, we are assured by Crautzius. This Pope lived and died with very great infamy, and, therefore, was not likely from himself to transfer much honour and reputation to the new institution. But that about this time indulgences began is more than probable—much before, it is certain they were not. For in the whole canon law written by Gratian, and in the sentences of Peter Lombard, there is nothing spoken of indulgences. Now, because they lived in the time of Pope Alexander the Third, if he had been as ancient as St. Gregory (as some vainly and weakly pretend, from no greater authority than their own legends, it is probable that these great men writing bodies of divinity and law, would have made mention of so considerable a point, and so great a

part of the Roman religion, as things are now ordered. If they had been doctrines of the church then, as they are now, it is certain they must have come under their cognizance and discourses. Now, lest the Roman emissaries should deceive any of the good sons of the church, we think it fit to acquaint them, that in the primitive church when the Bishops imposed severe penances, and that when they were almost performed and a great cause of pity intervened, or danger of death, or an excellent repentance, or that the martyrs interceded, the Bishop did sometimes indulge the penitent, and relax some of the remaining parts of his penance; and according to the example of St. Paul in the case of the incestuous Corinthian, gave them ease lest they should be swallowed up with too much sorrow.

But the Roman doctrine of indulgences is quite another thing; nothing of it but the abused name remains. For in the Church of Rome they now pretend that there are infinite degrees of Christ's merits and satisfaction beyond what is necessary for the salvation of his servants; and (for fear Christ should not have enough) the saints have a surplusage of merits, or at least of satisfactions, more than they can spend, or themselves do need; and out of these the church hath made her a treasure, a kind of poor man's box; and out of this, a power to take as much as they list to to apply to the poor souls in purgatory, who, because

not satisfy for their venial sins, or perform all they did their penances which were imposed on them by the Priest, or which might have been imposed and which were due to be paid to God for the temporal pains reserved upon them, after he had forgiven the guilt of their deadly sins, are forced sadly to roar in pains not inferior to the pains of hell, excepting only that they are not eternal. That this is the true state of their article of indulgences, we appeal to Bellarmine. Now, concerning their new foundation of indulgences, the first stone of it was laid by Pope Clement Sixth, in his extravagant "*unigenitus de pœnitentiis et remissionibus*," A.D. 1350. This constitution was published fifty years after the first jubilee, and was a new device to bring in customers to Rome at the second jubilee, which was kept in Rome, in this Pope's time. What ends of profit and interest it served, we are not much concerned to inquire: but this we know, that it had not yet passed into a catholic doctrine, for it was disputed against by Franciscus de extravagant; and that it was not rightly formed to their purposes till the stir in Germany, raised upon the occasion of indulgences, made Leo Tenth set his clerks at work to study the point and make something of it. But as to the thing itself, it is so wholly new, so merely devised and forged by themselves, so newly created by themselves out of nothing, from great mistakes of scripture and dreams of shadows from antiquity, that we are to admonish

our readers, that they cannot reasonably expect many sayings of the primitive doctors against them, any more than against the new fancies of the Quakers, which were born but yesterday. That which is not cannot be numbered, and that which was not can not be confuted. But the perfect silence of antiquity in this whole matter is an abundant demonstration that this new nothing was made in the later laboratories of Rome; for, as Durandus said, the holy fathers, Ambrose, Hilary, Jerome, Augustine, speak nothing of indulgences. And whereas it is said that St. Gregory, six hundred years after Christ, gave indulgences at Rome in the stations; Magester Angularis, who lived about two hundred years since, says, "he never read of any such anywhere:" and it is certain there is no such thing in the writings of St. Gregory, nor in any history of that age, or any other that is authentic: and we could never see any history pretended for it by the Roman writers, but a legend of Ledgerus, brought to us the other day by Surius: which is so ridiculous and weak, that even their own parties dare not avow it as a true story; and, therefore, they are fain to make use of Thomas Aquinas upon the sentences, and Altisiodorensis, for story and record. And it were strange that if this power of giving indulgences to take off the punishment reserved by God after the sin is pardoned, were given by Christ to his church, that no one of the ancient doctors should tell anything of

it : insomuch that there is no one writer of authority and credit, not the more ancient we have named, nor those who were much later. Rupertus Tuitiensis, Anslem, or St. Bernard, never took notice of it : but it was a doctrine wholly unknown to the church for about one thousand two hundred years after Christ ; and Cardinal Cajetan told Pope Adrian the Sixth, that to him that readeth the decretals it plainly appears that “an indulgence is nothing else but an absolution from that penance which the confessor hath imposed ;” and therefore, can be nothing of that which is now a-days pretended. True it is, canonical penances were about the time of Berchard, lessened and altered by commutations ; and the ancient dicipline of the church, in imposing penances, was made so loose, that the indulgences was more than the imposition, and began not to be an act of mercy, but remissness, and absolution without amends : it became a trumpet and a levy for the holy war, in Pope Urban the Second’s time, for he gave a plenary indulgence and remission of all sins to them that should go and fight against the Saracens . and yet no man could tell how much they were the better for these indulgences : for concerning the value of indulgences, the complaint is both old and doubtful, said Pope Adrian ; and he cites a famous gloss, which tells of four opinions, all catholic, and yet vastly differing in this particular ; but the “*Summa Angelica*,” reckons seven opinions concerning what that

penalty is which is taken off by indulgences : no man could then tell ; and the point was but in its infancy, and since that, they have made it what they please : but it is at last turned into a doctrine, and they have devised new propositions, as well as they can, to make sense of it ; and yet it is a very strange thing ; a solution, not an absolution (it is the distinction of Bellarmine ;) that is, the sinner is let to go free without punishment in this world, or in the world to come ; and in the end, it grew to be that which christendom could not suffer ; a heap of doctrines without grounds of scripture, or catholic tradition ; and not only so, but they have introduced a way of remitting sins, that Christ and his apostles taught not ; a way destructive of the repentance and remission of sins which was preached in the name of Jesus ; it brought into the church false and fantastic hopes, “ a hope that will make men ashamed ; ” a hope that does not glorify the merits and perfect satisfaction of Christ ; a doctrine expressly dishonourable to the full and free pardon given us by God through Jesus Christ ; a practice that supposes a new bunch of keys given to the church, besides that which the apostles procured to open and shut the kingdom of heaven ; a doctrine that introduces pride among the saints and advances the opinion of their works beyond the measures of Christ, who taught us, “ that when we have done all that is commanded, we are unprofitable servants ; ”

and, therefore, certainly cannot supererogate, or do more than what is infinitely recompensed by the kingdom of glory, to which all our doings and all our sufferings are not worthy to be compared, especially since the greatest saint cannot but say with David, "enter not into judgment with thy servant, for in thy sight no flesh living can be justified : " it is a practice that hath turned penances into a fair and the court of conscience into a Lombard, and the labours of love into the labours of pilgrimage, superstitious and useless wanderings from place to place ; and religion into vanity, and our hope in God to confidence in man, and our fears of hell to be a mere scarecrow to rich and confident sinners ; and at last, it was frugally employed by a great Pope to raise a portion for a lady, the wife of Franceschetto Cibo, bastard son of Pope Innocent the eighth, and the merchandise itself became the stake of gamesters, at dice and cards, and men did vile actions that they might win indulgences ; by gaming, making their way to heaven easier. Now, although the holy fathers of the church could not be supposed, in direct terms, to speak against this new doctrine of indulgences, because in their days it was not : yet they have said many things which do perfectly destroy this new doctrine and these unchristian practices. For besides that they teach repentance wholly reducing us to a good life ; a faith that entirely relies upon Christ's merits and satisfactions ; a hope

wholly depending upon the plain promises of the Gospel ; a service perfectly consisting in the works of a good conscience, a labour of love, a religion of justice and piety, and moral virtues : they do also expressly teach that pilgrimages to holy places and such like inventions, which are not required of us, and are not the way of salvation, as is to be seen in an oration made by St. Gregory Nyssen, wholly against pilgrimages to Jerusalem ; in St. Chrysostom, St. Augustine, and St. Bernard. The sense of these fathers is this, in the words of St. Augustine : “ God said not, go to the East and seek righteousness ; sail to the West that you may receive indulgences ; but indulge thy brother, and it shall be indulged to thee ; you have need to enquire for no other indulgence to thy sin ; if thou wilt retire into the closet of thy heart, there thou shalt find it.” That is, all our hopes of indulgence is from God through Jesus Christ, and is wholly to be obtained by faith in Christ, and in perseverance in good works, and entire mortification of all our sins. To conclude this particular : though the gains which the church of Rome makes of indulgences be a heap almost as great as the abuses themselves, yet the greatest patrons of this new doctrine could never give any certainty, or reasonable comfort to the conscience of any person that could enquire into it. They never durst determine whether they were absolutions or compensations, whether they only take off the penances actually im-

posed by the confessor or potentially, and all that which might have been imposed ; whether all may be paid into the court of men, or all that can or will be required by the laws and severity of God. Neither can they speak rationally to the great question, whether the treasure of the church consists in the satisfaction of Christ only, or of the saints ? For if of saints, it will by all men be acknowledged to be a defeasible estate, and, being finite and limited, will be spent sooner than the needs of the church can be served ; and if, therefore, it be necessary to add the merits and satisfactions of Christ, since they are an ocean of infinity, and can supply more than our needs, to what purpose is it to add the little minutes and droppings of the saints ? They cannot tell whether they may be given, if the receiver do nothing, or give nothing for them : and though this last particular could better be resolved by the court of Rome, than by the Church of Rome, yet all the doctrines which built up the new fabric of indulgences were so dangerous to determine, so improbable, so unreasonable, or at best so uncertain and invidious, that according to the advice of the Bishop of Modena, the council of Trent left all the doctrines, and all the cases of conscience quite alone, and slumbered the whole matter, both in the question of indulgences and purgatory, in general and recommendatory terms ; affirming that the power of giving indulgence is in the church, and that the use

is wholesome; and that all hard and subtle questions viz., concerning purgatory, which although (if it be at all) it is a fire, yet is the fuel of indulgences, and maintains them wholly; all that is suspected to be false, and all that is uncertain; and whatsoever is curious and superstitious, scandalous, or for filthy lucre, be laid aside. And in the mean time, they tell us not what is, and what is not superstitions; nor what is scandalous, nor what they mean by the general term of indulgence: 'and they establish no doctrine, neither curious, nor incurious, nor durst they decree the very foundation of this whole matter, the church's treasure; neither durst they meddle with it, but left it as they found it, and continued in the abuses, and proceeded in the practice, and set their doctors, as well as they can, and defend all the new, and curious, and scandalous questions, and to uphold the gainful trade. But however it be with him, the doctrine itself is proved to be a direct innovation in the matter of christian religion, and that was it which we have undertaken to demonstrate.



OF THE NATURE AND PRACTICE OF PENANCE, SATISFACTION, AND INDULGENCES, AS IMPOSED BY THE CHURCH OF ROME ON HER DELUDED VOTARIES, TO RELEASE THEIR SOULS FROM PURGATORY.

But then for penance and satisfactions, of which they boast so much, as being so great restraints to sin these, as they are publicly handled, are nothing but words and ineffective sounds. For, first, if we consider what the penances themselves are which are enjoined; they are reduced from the ancient canonical penances to private and arbitrary, from years to hours, from great severity to gentleness and flattery, from fasting and public shame, to the saying over their beads, from cordial to ritual, from smart to money, from heartiness and earnest to pageantry and theatrical images of penance; and if some confessors happen to be severe, there are ways enough to be eased. For the penitent may have leave to go to a gentler, or he may get commutations, or he may get somebody else to do them for him, and if his penances be never so great, or never so little, yet it may all be supplied by indulgences; of which there are such store in the Lateran at Rome, that as Pope Boniface said, "no man is able to number them," yet he confirmed them all,

In the church of "Santa Maria de Popolo," there are for every day in the year two thousand and eight hundred years of pardon, besides fourteen thousand and fourteen carantanes, which in one year amount to more than a million; all which are confirmed by the Pope Paschal the First, Boniface the Eighth, and Gregory the Ninth. In the church of St. Vitus and Modestus, there are for every day in the year, seven thousand years of pardon, and seven thousand carantanes of pardon, and a pardon of a third part of all our sins besides; and the price of all this is but praying before an altar in that church. At the Sepulchre of Christ in Venice there is hung up a prayer of Saint Augustine, with an indulgence of fourscore and two thousand years, granted by Boniface the Eighth, (who was of all the Popes the most bountiful of the church's treasure), and Benedict the Ninth, to him that shall say it, and that for every day "toties quoties." The Divine pardon of Sica gave a plenary indulgence to every one that, being confessed and communicated, should pray there in the Franciscan Church of "Santa Maria degli Angeli," and this pardon is "ab omni poena et culpa." The words of that we easily understand, but the meaning of it we do not, because they will not own that these indulgences do profit any one whose guilt is not taken away by the sacrament of penance. But this is not the only snare in which they have inextricably entangled themselves; but be

it as they please for this ; whatever it was, it was since enlarged by Sixtus the Fourth, and Sixtus the Fifth, to all that shall wear the cord of Saint Francis. The saying a few Pater noster and Aves before a privileged altar can, in innumerable places, procure vast portions of this treasure, and to deliver a soul out of purgatory, whom they list, is promised to many upon easy terms, even to the saying of their beads over with an appendant medal of the Pope's Benediction. Every priest at his third or fourth mass, is as sure as may be to deliver the souls of his parents ; and a thousand more such stories as these are to be seen everywhere and everyday. Once for all : there was a book printed at Paris by Francis Regnault, A.D. 1536, May 25, called "The hours of the most blessed Virgin Mary, according to the use of Sarum : " in which for the saying three short prayers written in Rome, in a place called "The Chapel of the Holy Cross of Seven Romans," are promised "four score and ten years of pardon of deadly sin." Now the meaning of these things is very plain. By these devices they serve themselves, and they do not serve God. They serve themselves by this doctrine : for they teach that what penance is ordinarily imposed does not take away all the punishment that is due : for they do not impose what was anciently enjoined by the penitential canons, but some little thing instead of it ; and it may be, that was anciently enjoined by the

penitential canons is not so much as God will exact, (for they suppose that he will forgive nothing but the guilt and the eternity ; but he will exact all that can be demanded on this side of hell, even to the last farthing, he must be paid some way or other, even when the guilt is taken away ;) but, therefore, to prevent any failing that way, they have given indulgences enough to take off what was due by the old canons, and what may be due by the severity of God, and if these fail they may have recourse to the priests, and they by their masses can make supply : so that their disciples are well, and the want of ancient discipline shall do them no hurt. But then how little they serve God's end by treating the sinner so gently, will be very evident. For by this means they have found out a way that though, it may be, God will be more severe than the old penitential canons, and although these canons were much more severe than men are now willing to suffer, yet neither for the one nor the other shall they need be troubled ; they have found out an easier way to go to heaven than so. An indulgence will be no great charge, but that will take off all the supernumerary penances which ought to have been imposed by the ancient discipline of the church, and may be required by God. A little alms to a priest, a small oblation to a church, a pilgrimage to the image or relics of a saint, wearing Francis's cord, saying over the beads with an hallowed appendant,

entering into a fraternity, praying at a privileged altar, leaving a legacy for a soul mass, visiting a privileged cemetery, and twenty other devices, will secure the sinner from suffering punishment here or hereafter, more than his friendly priest is pleased gently to impose. To them that ask, what should any one need to get so many hundred thousand years of pardon, as are ready to be had upon very easy terms? They answer as before, that whereas it may be for perjury the ancient canons enjoined penance all their life, that will be supposed to be twenty or forty years; or suppose an hundred, if the man have been perjured a thousand times, and committed adultery so often, and done innumerable other sins, for every one of which he deserves to suffer forty years' penance, and how much more in the account of God he deserves, he knows not: if he be contrite, and confessed so that the guilt is taken away, yet as much temporal punishment remains due as is not paid here; but the indulgences of the church will take off so much as it comes to, even of all that would be suffered in purgatory. Now it is true that purgatory (at least as is believed) cannot last a hundred thousand years; but yet God may by the acerbity of the flames in twenty years equal the canonical penances of twenty thousand years: to prevent which, those indulgences of so many thousand years are devised. A wise and thrifty invention sure, and well contrived,

and rightly allotted according to every man's need, and according as they suspect his bill shall amount to. This strange invention, as strange as it is will be owned, for this is the account of it which we find in Bellermino: and although Gerson and Dominicus *a soto*, are ashamed of these prodigious indulgences, and suppose that the Pope's quæsturies did procure them, yet it must not be so disowned; the truth is truth, and it is notoriously so; and therefore a reason must be found out for it, and this is it which we have accounted. But the use we make of it is this, that since they have declared, that when sins are pardoned so easily, yet the punishment remains so very great, and that so much must be suffered here or in purgatory, it is strange that they should not only in effect pretend to show more mercy than God does, or the primitive church did; but that they should directly lay aside the primitive discipline, and while they declaim against their adversaries for saying they are not necessary, yet at the same time they should devise tricks to take them quite away, so that neither penances shall much smart here, nor purgatory (which is a device to make men be mulattoes, as the Spaniard calls half Christians, a device to make a man go to heaven and to hell too,) shall not torment them hereafter. However it be, yet these things are so ordered that the noise of penances need not trouble the greatest criminal, unless he be so unfortunate as to live in no

country and near no church, and without priest, or friend, or money, or notice of anything that is so loudly talked in christendom; if he be, he hath no help but one; he must live a holy and severe life, which is the only great calamity which they are commanded to suffer in the Church of England: but if he be not, the case is plain, he may by these doctrines take his ease. We doubt not but they who understood the proper sequel of these things will not wonder that the Church of Rome should have a numerous company of proselytes, made up of such as the beginnings of David's army were. But that we may undeceive them also, for to their souls we intend charity and relief by this address, we have thought fit that they should trust to this, or anything of this, not only because there is no foundation of truth in these new devices, but because even the Roman doctors themselves, when they are pinched with an objection, let their hold go, and to escape, do in remarkable measures destroy their own new building. The case is this: to them who say, that if there were truth in these pretensions, then all these, and the many millions of indulgences more, and the many other ways of releasing souls out of purgatory, the innumerable masses said every day, the power of the keys so largely employed would in a short time have emptied purgatory of all her sad inhabitants, or, it may be very few would go thither, and they that unfor-

tunately do cannot stay long ; and consequently, besides that this great softness and easiness of procedure, would give confidence to the greatest sinners, and the hopes of purgatory would destroy the fears of hell and the certainty of doing well enough in an imperfect life would make men careless of the more excellent : besides these things, there will need no *continuation of pensions to pray for persons dead many years ago* : to them, I say, who talk to them at this rate, they have enough to answer. Deceive not yourselves, there are more things to be reckoned for than so. For when you have deserved great punishments for great sins, and the guilt is taken off by absolution, and (you suppose) the punishment by indulgences or the satisfaction of others ; it may be so, and it may be not so.

But then to apply this to the consciences of the poor people of the Romish communion. Here is a great deal of treasure of the church pretended, and a great many favours granted, and much ease promised and the wealth of the church boasted of, and people's money gotten ; and that this may be a perpetual spring it is clear that you are not sure of any good by all that is past, but you get more security, or this may be nothing. But how easy were it now for you to conclude that all this is but a mere cozenage, an art to get money ? Besides all this it is very evident that this whole affair is a state of temptation ; for they that have so

many ways to escape will not be so careful of the main stake as the interest of it requires. We desire that it be considered, how dangerously good life is undermined by the propositions collaterally taught by the great doctors in the matter of indulgences; besides the main and direct danger and deception. *Venial sins*, preceding or following the work enjoined for getting indulgences, hinder not their fruit; but if they intervene in the time of doing them, then they hinder. By this proposition there is infinite uncertainty concerning the value of any indulgence; for if venial sins be daily incursions, who can say that he is one day clear from them? and if he be not, he had paid his price for that which profits not and he is made to rely upon that which will not support him. But though this being taught doth evacuate the indulgence, yet it is not taught to prevent the sin; for, before and after, if you commit venial sins there is no great matter in it; the inconvenience is not great, and the remedy is easy; you are told of your security as to this point beforehand.

But there is worse yet. If a man willingly commits a sin in hope of a jubilee and of the indulgences afterwards to be granted, he does not lose the indulgence, but shall receive it; which is expressly affirmed by Navar and Antonius Cordubensis; and Bellamine, though he asks the question, denies it not. By which it is evident that the Roman doctrines and divinity teach contrary to God's way, who is most of all angry

with them "that turn his grace into wantonness and sin, that grace may abound."

If any man by reason of poverty cannot give the prescribed alms, he cannot receive the indulgence. Now, since it is sufficiently known, that in all or most of the indulgences a clause is sure to be included, that something be offered to the church, to the altar, to a religious house, &c., the consequence of this will be soon seen that indulgences are made for the rich, and the treasures are to be dispensed to them that have treasures of their own. But then God help the poor! for them purgatory is prepared, and they must burn; for the rich it is pretended, but the smell of fire will not pass upon them. For the satisfaction and penances, which, if they were rightly ordered, and made instrumental to kill the desires of sin, or to punish the criminal, or were properly the fruits of repentance that is, parts of holy life, good works done in charity, and the habitual permanent grace of God, were so prevailing, as they do the work of God; yet when they are taken away, not only by the declension of the primitive discipline, but by new doctrines and indulgences, regular and offered commutations for money, and superstitious practices, which are sins themselves, and increase the number and weights of the account, there is a great way made for the destruction of souls, and the discountenancing the necessity of holy life;

but nothing for the advantage of holiness or the becoming like to God.

And now at last for a cover to this dish, we have thought fit to mind the world, and to give caution to all that mean to live godly in Christ Jesus, to what an infinite scandal and impiety this affair hath risen in the church of Rome, we mean in the instance of their tax of "The Apostolical Chamber or Chancery," a book publicly printed and exposed to common sale, of which their own Espenaseus gives this account,—that it is a book in which a man may learn more wickedness than in all the summaries of vices published in the world; and yet to them that will pay for it, there is too many given a licence, to all an absolution for the greatest and most horrid sins. There is a price set down for this absolution for him that hath killed his father or mother, brother, sister, or wife, or that hath lain with his sister or his mother. We desire all good christians to excuse us for naming such horrid things. But the licences are printed at Paris, in the year 1500, by Tassin Denis. Pope Innocent the Eighth, either was author or enlarger of the rules of this chancery tax, and there are glosses upon them in which the scholiast himself who made them affirm, that he must for that time conceal some things to avoid scandal. But how far this impiety proceeded, and how little regard there is in it to piety, or the good of souls, is visible by that which Augustine de Ancona teaches, "that the Pope

ought not to give indulgences to them who have a desire of giving money but cannot, as to them who actually gives; and whereas it may be objected, that then poor men's souls are in a worse condition than the rich, he answers, "that as to the remission of the punishment acquired by the indulgence, in such a case it is not convenient that the rich should be in a better condition than the poor." For in that manner do they imitate God, who is no respecter of persons. These observations we conceive to be sufficient to deter every well meaning person from running into or abiding in such temptations. Every false proposition that leads to impiety is a stock and fountain of temptations; and these which we have reckoned in the matter of repentance, having influence upon the whole life, are yet much greater, by corrupting the whole mass of wisdom and spiritual propositions.

ON MY VISIT TO AN IRISH CABIN.

I had well nigh gained the foot of the mountain, when I heard the barking of a dog, and a young voice urging on the animal; when turning round I saw a girl, about eleven years old, driving two goats and a kid through the heath. I spoke to her, but she seemed not to understand me. At length, shrinking aside, she cried out, "Joey" and beckoned to a boy of about thirteen years old, who was driving a poor little cow the same way. He soon came up, and we entered into conversation, nearly as follows:—"Well my boy, how far am I from the high road?" "The road, is it sir?" he asked. "Yes, the road to the town." "I don't know, indeed sir," he replied. "Can you read, my boy?" "I do not, sir; I spell a little." "Can your father read?" "He does not, sir." "Can any one in your family read?" "Indeed not one, sir." "Would it be a great thing for you if you could read?" "I don't know, sir." "If you could read, you might be able by and by to keep a school, or do something to get an honest and comfortable living; perhaps, do a little for your father and mother. Would you not like that?" "Why then I would sir." "Did you never go to school? you did, I suppose as you can spell." "I did sir, and liked it well. I was herding cattle for Mr. Dalby, near Tuam, and used to go now and then to a

school which was on the mountain. It was put up by an English gentleman in Tuam." "Did you ever see me at that school?" "I did, surely; and your honour gave me a halfpenny for having clean hands and face." "Did I? Well there is another for having a clean face now; and there's one for Kitty." "Increase your honour," said both the little things. "Ah Kitty," said I, "you can speak English then. Why did you leave the free-school Joey?" "The priest wouldn't allow me to go sir." "Why not?" "He said we should be Palatines, and send our souls to the devil." "Does your father believe that you would go to the devil by reading the word of God, and learning to be a good boy?" "He does not, sir; but he would come to harm if he should vex the priest; we should all be cursed, and he would not prepare my father, or mother, or any body belonging to us." "The great God," I said, "would bless both your father and mother and yourself if you were to read his word and obey him; and you would not need any preparation if you loved God, and God loved you. You have heard of Jesus Christ the Son of God and the Saviour of poor sinners, haven't you?" "I don't know, sir," replied the boy. "What," said I, "did you never hear that the Son of God once came to our world and died on the cross to save sinners from hell-fire?" "Sure enough, sir, I did hear about the sign of the Cross and the Virgin Mary." A total ignorance of all religion was evident in the little

fellow, and proved that he had heard nothing upon the subject at home. As the poor creatures had become cheerful and walked a little confident, we chatted away while we walked towards a little cabin about half a mile from the place at which we met, and I embraced the opportunity of imparting to the youthful pair the first principles of religion, especially dwelling on the fall and depravity of man, the character and the claims of that God who is holy, just, and good; and the all-sufficiency of that Saviour, the Son of God, whose blood cleanses from all sin. I took occasion especially to press upon the little fellow the error and sin of certain Oaths which he sometimes uttered during our conversation, and so much in use with the peasantry of Ireland, in affected reverence for that sacred name which it is forbidden to profane. In a few minutes we arrived at the home of these poor creatures. It was in a flat spot near the foot of the mountain, and at the outlet of the Glen. A mixture of earth and stones composed the materials of which it was made up, not to say built; the roof was a kind of thatch work of rushes and potato-stalks, bound by straw ropes, which were thrown across at distances of ten or eleven inches, with a stone of six or eight pounds weight put at each end to preserve this frail covering from the effect of the wind: an opening of about sixteen inches square served for a window; and an old basket, stuck on the top of the rude chimney, served partially to carry off the

REASONS FOR DEPARTING

2. The whole was rather like a mound of earth, which had been dug up for the shelter of cattle, than a human dwelling raised by the art of man.

As we drew nigh to the spot, I saw a poor woman behind the cabin scouring a wooden pail at one of the mountain streams, to whom the little girl ran and showed the halfpenny, at the same time directing the attention of the mother towards me. "Bless your honour; long life," she observed. "May he grant the same to you, ma'am," I said; "why you are nearly out of the world here." "Indeed, indeed, sir," she answered, "poor people have not much to do in the world." It began to rain, and we walked into the cabin the inside of which was much cleaner than the outside promised. The cow and the goats had a part of the house for themselves; and over them a couple of hens were sitting to rest upon a stick of the roofing. A poor man sat near the turf fire, who was surprised to see me, and answered my salutation with "good morrow kindly, sir; that's a dreary place for your honour to be." "And a dreary place for you to live in;" I replied. "It's better nor we deserve," said the poor woman. "Will your honour please to sit down. We have a poor kind of seat; I wish it was a better." "Thank you," I said, "I am well satisfied." I talked of my walk up the mountain, and spoke on several local subjects, which introduced the history of the family. They had seen better days; a fever found

way into the household, which at length seized the father at a bad time with his affairs; a hard landlord took away their cattle, and issued an ejectment, which not only threw them into immediate distress, but increased the illness of the father, and brought on trouble after trouble. "It did what people told us," said the poor woman, "we would have sold our cows before my man was taken ill, and put the money in our pockets; and he should have been in jail awhile, and begun the world again. But we wished every body to have their own, and do no harm to nobody." "And be sure," said I, "that they who walk uprightly, walk most surely; for the word of God tells us so." The man took off his hat, saying, "may be, sir, you're a clergy." I am not a Roman Catholic clergymen, but I am a scripture reader and I hope a servant of Jesus Christ; I love my fellow-creatures and wish them all to be happy both here and hereafter." "Spare your honour long life," said he, "if every one was like you sir."—"We are all," I replied, "unprofitable servants; too fond of this world, too thoughtless about our souls, and the love of God in sending his Son to die for us." "That is true sure enough; your honour must be a happy man." "Why, thanks to God," I rejoined, "I am not unhappy. I have some cares; but I believe in the Lord Jesus Christ, the Saviour of sinners; who tell us to cast our care upon him for he careth for us. I know that this world and all that is therein

shall be resting up, and that there is another in which all our suffering shall for ever cease, and the mourning in his prison be ended (Rev. 21, 4 v.) "Glory to his name shall be said," he said, "may your honour prosper our work." - "What a delightful truth it is" I exclaimed - "to poor sinners such as we are, that when we know that great being who made these mountains and yonder clouds, we know he is our father and our friend; that he takes care of us in every danger, and though we are unknown to the world, or despised by men, his eyes see us, and his love is ever near." - "We are not sure of that, sir," said he - "or else one wouldn't care for the bits of hardships one feels." I replied if we are not sure of it, the cause of it is in ourselves. God Almighty is a gracious being. The Lord is good to all, and his tender mercies are over all his works. He knows we do not deserve his kindness, and that we cannot do any thing at all to escape the ruin and misery which sin has prepared for us; and so he has himself contrived a way to save our souls and to make us happy. Jesus Christ has once appeared to put away sin by the sacrifice of himself (Heb. 9.26.) He died the just for the unjust, and for his sake Almighty God says he is a reconciled Father to all who believe; and will cause all things to work together for good to them that love him (Rom. 8. 28.) Poor people he has particularly invited to come to him to

die made rich in faith and heirs of his kingdom (Matt. 11. 5.) "Blessed be God," exclaimed the poor man. "Nelly," he continued that is a great thing is it not?" "It is sure enough," she said: "will your honour excuse me for asking; please to tell us, where does your honour live?" "My present residence is in Leeds, a town in the West Riding of Yorkshire, in *England*; but what of that? "I thought you were living convenient, that I may send you a couple of chickens as a present for your kindness in calling. We have nothing to give you to eat in this poor place." Unwilling to wound the generous feelings of the honest woman, I consented to receive the humble gift, with the intention that they should be no losers, and the little boy offered to take them home next morning. Evening was creeping over the mountains, the breeze murmured up the glen, and I felt cold and weary after the exertion of the day. I read and explained to them out of the Bible the fourth chapter of St. John's gospel, and urged them to seek that living water which the Saviour gives; and after commending them to the good shepherd, the only mediator between God and man, I departed from this cottage of the glen, with the cordial blessing of its worthy inmates.

Some months had passed over, when on the road near the peasant's dwelling, I went to visit it. The little girl was at a distance from the cabin, and ran

to announce my arrival. On reaching the door I met the mother who wished me "many welcomes!" and wiping the only chair in the cabin, invited me to sit down. "My little Joey, sir, is a great scholar since you were here. He can read a newspaper and almost any book." "I am very glad to hear it," I said; "I hope he will be able to read the word of God for you." "O, sir, that is what my poor man said from the day your honour was here to the day he died." "Is your husband dead?" "He is your honour, he never looked up after the fever he had at Ardmargue; and when he was going he used to say, Nelly, they were great words that gentleman told us. I wish he would come this way again. Many a time and again I was for fetching your honour after Father John had prepared him; only I was afraid to anger the priest, if he should hear."

It may be necessary to explain to some of my readers what is meant by being "prepared," of which the poor woman here speaks. It is the last rite of the Roman Catholic church called extreme unction, performed upon such as are past hope of recovery from sickness as a seal of pardon to the dying person. The canons of the council of Trent say, that "the use of the sacrament is to protect the dying christian in the important hour from the assaults of satan, as with a sure bulwark, and finally to purge him from any sins, at least venial that may have been until

then unremoved, and so fit him fully for heaven." When a person's life is despaired of, the papist priest is sent for, who, after every other person has left the apartment, hears the confession and dying declaration of the invalid, if he is able to make it, then administers to him the eucharist, and annoints with holy oil the breast, hands, feet, ears, nostrils, eyes, and other parts of the body; after which he says, in *Latin* what is here stated in *English*. "*The passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary, and of all the saints, whatsoever good thou hast done, whatsoever evil thou hast suffered, be unto thee for remission of sins, increase of grace, and reward of eternal life. Amen.*" No one can wonder that the ignorant are so prejudiced in favour of a religion like this, that it is so difficult for the doctrine of the cross of Christ to gain access to minds which have been taught to look forward to the ceremony of a minute as a full absolution from sins—and that it should sometimes be said, in answer to rebukes for transgressions, "a drop of oil from any person calling himself a priest will take all away at last." But the word priest is in great vogue lately among certain divines who claim the same distinction with the papists in many things. What have they to sacrifice, I should be glad to know to claim this prerogative; they have neither bulls, nor goats, nor sheep, nor lambs—nor any thing of that sort as the Israelites of old; but

merely the sacrifice of an humble and contrite heart, which God does not despise. Away with such pretences henceforth, and let us assume St. Paul's definition, as ministers of the gospel of salvation. After a little pause, during which the worthy woman gave relief to her swollen heart by a flood of tears, she resumed, "when my poor man was breathing hard, he said, 'Nelly, you have been a good woman to me, when I am gone, keep Joey at the Bible school to learn the book that tells about Jesus Christ; there is nothing but Jesus for poor sinners.' And if your honour heard my poor man praying for me and the children, it would make your heart melt." "Well," I said, "I hope he is gone to be with Jesus, and that his happy death will cause you to pray that the same Saviour may be yours. There is no other way to heaven, but through the merits of the Son of God. God is well pleased for his righteousness' sake, with poor sinners who seek for his mercy; and he casts out none, however vile or sinful, who come unto him. Preparations are great delusions, if we trust to them rather than to the blood of Jesus Christ." "Blessed be God," said she, "I intend to work hard to give Joey a little learning; and then, if God gives him grace, I have no mind to stop him in this world." "May God bless your little ones with his grace," said I, "and enable you and them to find that divine Saviour, whom to know is life eternal. Without his grace

all our endeavours will be nothing at all; without praying for his grace we have no right to expect it; and he has promised to give it to every one that asks it." I was obliged to make a short stay; it was enough, to excite the hope, that my former visit had not been in vain in the Lord; and to remind me of the scripture, "Blessed are ye that sow beside all waters." (Isa. 32. 20.) "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. 11. 6.)

My dear readers, after the manner aforesaid the great work of reformation is now going on in the Sister Country, with her thousands of converts coming out from amongst them, and no longer touching of the unclean thing; but are separated by grace, and the shedding abroad in their hearts, the influence of the Holy Ghost. Thank God, where there had never been before a protestant Church, there are now several in various districts, in the South and West of Ireland. *Adieu happy land.*

HOLY WATER.

It is customary before Mass to sprinkle the congregation with Holy Water. On entering the church each individual may sprinkle himself from a vessel which contains this water. This ceremony is to them of the necessity of entering with purity of heart, having washed away the iniquities and distractions of the world. In the court, before the entrance of many of the ancient churches, there was a fountain, in which the persons about to attend washed their hands or feet, to denote the purity of the heart they should possess. It is an emblematic ceremony, calculated to excite their devotion, and fix their attention. The water is blessed, as according to the apostle St. Paul—every creature of God is good, for it is sanctified by the word of God and prayer (1 Epis. Tim. ch. 4, 5 vs.). The manner of blessing it is by first blessing salt, which in imitation of the prophet Eliseus, when he healed the waters of Jericho, is cast into the water in the figure of a cross, in the name of the Father and of the Son and of the Holy Ghost. The prayer having been said over the water, the Priest entreats the mercy and protection of God upon those who shall sprinkle themselves or their houses and substance therewith, that they may be guarded against the incursions of the evil spirits and enabled to serve God. If the Priest

sprinkles it, he repeats the Antiphon from the 51st. Psalm, "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow." Then the entire or a few verses of the same Psalm. Have mercy on me O God, &c. After which he repeats the Doxology, i.e., Glory be to the Father, &c., and then the Antiphon again. This is in allusion to the sprinkling of the waters of lustration amongst the Jews, as related in 19th chap. of the Book of Numbers, by which their uncleanness was removed.

PILGRIMAGES, &c. UNSCRIPTURAL.

Would they enjoin pilgrimages to certain places? But Jesus Christ said, speaking to the woman of Samaria: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth," (John iv. 21, 23, 24.) And St. Paul says; "I will therefore that men pray everywhere." (1 Tim. ii. 8.)

Moreover, there are so many doubts attendant upon tradition, that to avail ourselves of this resource, it were necessary that we were deprived of every other one. For what is tradition? Mere tales, exaggerated and misconstrued in each succeeding century: the proof of which is to be found in the fact that pagan theology is nothing but a corruption of the truth.

But wherefore dwell upon the testimony of men? Has not the Eternal made his will manifest in the following words of his prophets: "Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. xxx. 5, 6.) Again

He says : "Walk not in the way of your fathers ; observe not their customs. I am the Everlasting, your God. Keep my commandments."

And now, will I ask, where is he, who, after testimonies so solemn, so authentic, would dare to compare with the Holy writ, the *fatal tradition of men* ? Would he not be "likened unto a foolish man, which built his house on the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell, and great was the fall of it ?" (Matt. vii. 26, 27.) Or, would he not rather have subjected himself to all that is written in the book of prophecy against those who are guilty of such an insult to the word of God : "For I testify," says St. John, "unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." (Rev. xxii. 18. 19.) And elsewhere we read : "What thing soever, I command you, observe to do it : thou shalt not add thereto, nor diminish from it." (Deut. xii. 32.)

St. Paul was fully satisfied of the entire efficacy of the Scriptures, when, in his Epistle to the Galatians, he reproves them, in the following words, for having lent their attention to the discourses of those men who

preach doctrines conformable to the tradition of men :
“ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Galat. i. 8.)

Now, beloved reader, it is the gospel that St. Paul preached to the Galatians, that I preach to you now; and if any one, even “ an angel from heaven, preach any other unto you,” hearken not, for truth issues not from his lips. I desire not even that you trust in my words; I shall always tell you, like St. Paul: “ Prove all things; hold fast that which is good.” (1 Thess. v. 21.) The Holy Scriptures have been given to you: prove, then, by the aid of this infallible means, all the words of men, and “ if they speak not according to the law and to the testimony, *it is* because *there* is no light in them.” (Isaiah viii. 20.) If I declare not unto you the pure gospel, in the words of the Holy Writ, hearken not to me; but if I declare unto you the good tidings, —that good part which Mary chose (Luke x. 42.): if, in a word, I declare unto you Christ, and Christ crucified for the salvation of mankind, take heed of what I say, for my words are the words of life everlasting.

If any one blame you, if any one remind you of the decrees of popes and councils, answer him boldly, and without fear, that *it will not be by the decrees of popes and councils that you will be judged at the last day*, but by the Word of God that is transmitted to us in the Holy writ. (John xii.)

If any one say unto you, "You are damned, damned to eternity," be not disquieted by his words, remember what Jesus Christ said to those who held a like language: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned." (Luke vi. 37.); and elsewhere: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in." (Matt. xxiii. 13.) Again, dear reader, be not disquieted by like words; seek ye rather Him who *is the resurrection and the life*. "He that believeth on me," saith Jesus Christ, "though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." (John xi. 25, 26.) Let us then, place our trust in our divine Saviour. Let us be prepared always to say to him, with the same confidence as Martha, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." (John xi. 27.)

We will now examine whether the assertion of those who say that the Holy Writ is obscure, rests on stronger grounds.

To believe that the Holy Scriptures are obscure, and that the present generation is incapable of understanding them without the aid of tradition, is, of all other errors, the most pernicious to the progress of Truth. This error prevails so much the more, because unfortunately, there are men who strive by every means to

impress it on the minds of the people that they may deprive them of the most precious of all treasures. While the servants of our blessed Saviour are zealously labouring to establish, in all parts of the world, societies for the propagation of the Word of God, these blind and unhappy men use all their interest, all their influence, to paralyze the beneficial results attendant upon such an undertaking. While all true Christians of every rank and of every communion, promote with their utmost power the propagation of the Bible, there are those who labour incessantly to prevent its diffusion, under the fallacious pretext that *the scriptures are obscure*, and that nothing would be more fatal to the people than the power of reading them.

That the Holy Scriptures contain things "hard to be understood," (2 Peter, iii. 19,) I am willing to grant, but we must attribute that to no other cause save to our limited understanding. The Lord has deemed fit to withhold these things from the understanding of man, that he may thus humble himself before Him, worshiping His almighty designs. However, the language of the sacred writings is still sufficiently clear to provoke the pride of the human heart, and excite to disobedience. "This is a hard saying; who can bear it?" (John vi. 60.)

But if there are things "hard to be understood" in the Holy Scriptures, there are others that are not so, and for the sake of these at least, the permission to

read the Sacred Book ought to be conceded to all men, without one single exception; for every man is bound to know and to practise those things which Scripture distinctly states to be necessary for salvation, and that more especially because those things we already know, usually lead to the knowledge of those of which we are still ignorant. For instance, it is laid down very clearly that "Christ *is* the end of the law, and no one can be saved but by him." (Rom. x.) "That we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galat. ii. 16.)

No, dear reader, the Bible is not so obscure as the Romish priests would have us believe it. The Bible is like a large tree bearing the most exquisite fruits from beginning to end. Now should we not consider him a madman who should refuse to gather the fruits within his reach, because he could not gather those on the uppermost branches? Such, however, is the man who refuses to read the Bible, because it contains things which he cannot understand.

The Scripture is a vast universe with steep mountains which none but the strong and courageous may climb, as well as pleasing valleys where may walk children and women, the infirm and the aged, in short, all those who are not sufficiently strong to climb the summit of the rocks.

It was worthy of the wisdom of our sovereign Lawgiver, to place himself within the reach of all since he wished to impart himself to all. To deny this truth, to persevere in withholding from the people the permission to read the Bible, would be nothing less than depriving them of "a lamp unto their feet, and a light unto their paths" (Psalm cxix, v. 105,) to lead them with greater certainty in the dark and crooked labyrinth of the tradition of men.

Romish divines, ye who withhold the Bible from the people, listen to the words of Napoleon Roussel, the author of "*Le Catholicisme aux abois*" (the Last Gasp of Catholicism.)

"If the Bible is obscure, why should you withhold it from the people? You have surely nothing to fear, since if they do not understand it, they will soon weary of reading an unintelligible book, or they will seek the explanation of its pages at your hands. Is it not, on the contrary, because this book is clear, *too clear*, that you forbid the reading of it! Is it not for fear that the people should learn in it what you would conceal from them, and that, in it they should not find what you would have them believe? To judge from the fact that you insert in your mass-books certain passages of the New Testament, and suppress others, we are warranted in entertaining a like belief."

Let all men, then, without one single exception, read the Bible, and meditate on it; let them engrave

its words on their hearts, "for it is the power of God unto salvation to every one that believeth." (Rom. i. 16.) It is, however, possible that some persons may find the Holy Writ obscure; but it will be deemed obscure by those only who, unwilling to receive it in its simple and natural sense, shall strive to darken it by the interpretations of men, thus, of their own free will, rushing on to eternal perdition. "*For,*" says St. Paul, "*if the Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds.*" (2 Cor. iv. 3, 4.) But beloved reader, is it fit that the wickedness of these ministers of falsehood should prevail over the command of God, who says, "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me?" (John v. 39.)

If the Holy Writ were so obscure, so wrought with danger to the people, how comes it that St. Paul enjoined all Christians to read the Epistles which he addressed to them? "And when this epistle," he saith to the Colossians (iv. 16), "is read amongst you, cause that it be read also in the church of the Laodiceans." The same Apostle, in his first Epistle to the Thessalonians (v. 27), again says: "I charge you by the Lord, that this epistle be read unto all the holy brethren."

Would ye say that it was the learned, the wise according to the world, that St. Paul addressed? Lis-

ten, then, to St. Paul himself: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called.*" (1 Cor. i. 26.)

Of a certainty, you will say, there were those who explained the obscure passages to the unlearned. But of this there is no mention. Besides, I would have you tell me, ye learned divines, wherefore should ye not explain the obscure passages to the unlearned? but do not, I beseech you, deprive them of the pleasure of finding, unassisted, that which God has been pleased to place within their reach. Since, then, the Holy Writ is sufficient to lead us to salvation, since it is sufficiently clear to render it a duty to all men indiscriminately to read it, to study it, and to meditate upon it; read it, all of ye, for "it is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

Fathers and mothers, read the Word of God: read it each evening, when, after your daily labour, you are seated by your firesides, surrounded by your children, and the peace of Heaven shall dwell in your families. Let those conversations in which, too often, slander and calumny have so large a share, give place to the reading of the Word of God, and God will bless you.

Young men, my friends, read the New Testament. Forget for ever those worldly songs so fatal to your salvation, and henceforth let us hear only psalms and hymns in praise of our Lord Jesus Christ.

Men and women of every age, of every condition, read the Holy Scripture. Fear not that it should lead you astray in the way of salvation. It is the armour of God, with which ye may stand against the attacks of your enemies. It is the helmet of salvation; it is the sword of the Spirit, wherewith ye shall be able to quench the fiery darts of the wicked. (Ephes. vi. 16 17.) Suffer it not to be torn from you; rather emulate the Christians of old. Keep it, dear reader; it is the gift of God to all nations. It is the nourishment of our souls, "a lamp unto our feet, and a light unto our paths," that we may not walk in the darkness of error and death. None save the enemies of our salvation, and of the Gospel, can say that the Holy Writ is an obscure book, and dangerous in the hands of the laity. But whosoever desireth to make Christ known, and Christ crucified for the redemption of many, will exhort you, will entreat you, as I myself exhort and entreat you, to meditate on the word of God, for "*in it you think you have eternal life.*" Make it the rule of your faith and conduct. Receive respectfully all that is contained in that sacred book, but reject as false, that which is not derived from this

Divine testimony ; for St. Paul says : “ If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; he is proud knowing nothing, but doting upon questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings.” (1 Tim. vi. 3, 4.) Look not to those who preach the Word, but look that they preach it purely, for there are evil labourers in the vineyard of the Lord. Show as much anxiety for your spiritual as for your temporal advancement. Ask a reason for every thing ; and if you hear set forth things which are not in the Scriptures, receive them not ; reject them as the alloy the wicked would fain mix with the pure gold of the sanctuary. And now, dear reader, let every one of you join me in this, St. Augustine’s prayer to God :

“ O Lord our God, give us grace clearly to see that heaven which is the work of thy hands. Remove from before our eyes the clouds which conceal it from us. It is in these divine books that we may find those testimonies, by the means of which thou impartest thy wisdom to the humble. Carry thy glory to its greatest height by the mouth of those who declare to us in those books, and whom, from the simplicity of their language, we should call infants ; for we know no books that can like these destroy pride, and confound thy enemies, that is to say, those who would deny their

sins, for which reason they ever render the less their chance of reconciliation with thee. No my God, I know no books that can be compared to these holy books. They have caused me to submit to thy yoke; they have led me to confess my unworthiness; and they have taught me to serve thee, in a worship wholly pure and free. Lead me, then, to understand them, merciful Father, and reward, by this favour, my submission to them, for thou hast only so firmly established their authority in favour of those who submit to them."

PUSEYISM AND ROMANISM TWIN SISTERS.

MUCH curiosity has been evinced respecting the numerical strength of the Puseyites. Now, since they can scarcely be said to form a distinct body, it is difficult to form a correct opinion on the subject. Nevertheless attempts have been made to do so. An evangelical clergyman, the Rev. W. Edge, Rector of Hedging, besought the people in his church, on Sabbath day, Feb. 12, 1843, "to watch and pray against a dreadful heresy now pervading the Church of England," and stated that 9,000 out of 12,000 clergymen had become Puseyites. An early number of the "London Journal" for 1845, contains a similar statement. The "English Churchman" for May, 1842, quotes the number of clergymen who were Puseyites at *nine-tenths* of the whole body. Nor will it be thought that these statements are much exaggerated, when we bear in mind, that for seventeen years the men who have been educated at Oxford, to supply the demands of the English Establishment pulpit, were the pupils of Puseyite tutors, who took great care that they should become thoroughly indoctrinated in the doctrines of this Anglo-Catholic school.

A fact has been communicated to me from an

highly respectable quarter, to the following effect :— The Rev. Sir H. Thomson, of Farnham, had to wait for six months before he could obtain a curate who was perfectly free from the Puseyite heresy. To this let me add, that when an application was made in the month of December, 1844, by the Corporation of the City of London, for a grant of money to assist in the erection of a church, Sir Peter Laurie opposed the grant by stating that now “such things as uniformity in the worship of God, was not to be found in any two churches in London ;” and on the same occasion David Wire, Esq., (now alderman), another member of the corporation, stated that “out of grants which had been made to twelve churches in Bethnal Green district, ten out of the twelve had turned out Puseyites.” Now, when these facts are weighed in your minds as readers, then I think in them you will discover strong presumptive evidence, that the calculations given are not far wide of the truth. For where can you go and not find Puseyism ? you have it in the metropolis, in Leeds, in Wakefield, and in all the provinces ; the Emerald isle, in which it is said a viper cannot live, and which repelled with scorn the infidelity of Robert Owen, has received Puseyism ; the Tweed which prohibited for ages the admittance of Episcopacy, has presented no effectual barrier to the introduction of Puseyism ; for beneath the “thistle” this detestable plant is found to thrive, and by the agency of the

“Great Western” it has been conveyed to the shores of the Atlantic, and given a hostile bearing to the Episcopal clergy; and in what it would have resulted it is impossible to say, had it not received a seasonable check from that extraordinary production of Archbishop Whately, entitled “The Kingdom of Christ”—a work every Protestant ought to read! From the United States let us pass on to the Canadas, the West Indies, and in short to every British settlement or possession where it has been possible for an Oxford Tract to find its way, and in every colony you will find the germ of Puseyism fostered, and the baneful exotic nourished with all the care its importance has been presumed to require. And as it regards continental India, the Bishop of Calcutta has stated that “unless something be done to put a stop to the progress of Puseyism, the Protestantism of the English Church in India will be entirely destroyed!” Thus you perceive, reader, by this bird’s eye view of the field occupied by the Puseyites, that their numerical aspect is far from being trifling or unimportant.

The next feature in the present aspect of Puseyism, is the inefficiency and Puseyite character of the bench of Bishops. This is a topic in reference to which, I frankly confess, I have had more difficulty in coming to a just conclusion, than any other; arising from so many members of the bench having blown hot and cold with the same breath; neverthe-

less, if you carefully examine their "charges" and general policy, this part of my analysis will appear to be founded upon fact. Here, then, you have one-third of the bench directly siding with the Puseyites; and one-third directly countenancing their proceedings; whilst only one-third of the bench are found prepared to fight the battle of evangelical religion: amongst whom are Durham, Llandaff, Chester, Worcester, Peterborough, Norwich, and Winchester; the latter of whom refuses to ordain any man who will not satisfy him that he is, in the strict and proper sense of the word a Protestant.

Far different from this, however, is the conduct of the Bishop of London. If a man wishes to obtain patronage and ordination from him, he must be a Puseyite! A gentleman of the name of Johnson was recommended to him for "orders," and when under examination, the Bishop demanded his views on Justification, and not being satisfied with them, his Lordship asked him "when he thought Justification commenced?" Mr. Johnson replied, "when the convert by repentance towards God and faith in our Lord Jesus Christ, believeth to the saving of souls." "Not before," said the Bishop, "in his baptism?" "No my Lord I think not," so the examination terminated. The Bishop now told him, that "the only situation he had to offer him, was one in Sierra Leone." The offer was declined. This is a fact; let

it speak for itself. No one requires a superior order of mind to discern that such candidates for the ministry in the establishment, as Mr. Johnson, "grow wiser than their bishops are, and better know the Lord." And whilst we rejoice that our bishops are not Bloomfields or fields blooming with Puseyism, yet it is melancholy to behold the inefficiency of the bench, in arresting the progress of this heresy. It is true that Dr Bagot, in the year 1841, did so far interpose his authority as to put a stop to the continued publication of the "Tracts for the Times," when they had accumulated to the number of ninety! But then Puseyism had progressed too far; and if our bishops would wish to be considered the national conservators and defenders of protestant christianity, how comes it to pass that they did not check the heresy in the bud? Is there not too much reason to fear that many of them have been accessaries to its propagation? Be this as it may, their conduct certainly furnishes grave reason to conclude that they have been criminally inefficient in enforcing the discipline of the Church. If this can not be done, then it must arise from the Puseyites being so completely equipped in the statues and canons of the church, as not even like Achilles to be "Vulnerable in the heel;" and then, "Puseyites are true Churchmen" and bishops cannot deal with them, simply because they are consistent with themselves. Now if this reasoning be correct, then one of two conclu-

sions is inevitable ; either the Church of England is a protestant church, and their bishops have not done their duty in not expelling every Puseyite Catholic from her pale, or the establishment is a Papal Catholic Church, and then they have not done their duty in allowing Protestant Evangelicals to minister therein. In either case the time-serving truckling policy of the bishops is amply sufficient to expose them to the severest animadversion ; and whichever may eventually turn out to be the true one, the fact of many of our bishops having come forward as the avowed apologists and defenders of the Puseyites, stamps too large a portion of them with a puseyite character. Nor does the heart of a true Protestant become at all more cheered, as he turns his eyes to our seats of learning. Until the puseyite movement, I believe little could be said in disparagement of Cambridge University. Yet even Cambridge, with an untainted theological chair, and where the excellent Rev. Charles Simeon resided for so many years, a model and example of evangelical preaching, has not wholly escaped the dire contagion. I was some time since in conversation with a gentleman, an undergraduate of *Oxford*, who informed me that in that university there were many students who cherished the Oxford theology ; and one in particular, who had in his private apartments a crucifix, with all the paraphernalia of the papistic superstition ; and in order to check the progress of this heresy,

Professor Scholefield is reported to have delivered a course of lectures in refutation of Puseyism ; but such was the hold which this heresy had taken upon the minds of the students, that many of them thought it a "failure." Nor is this all ; for at a meeting some time since, when a motion was made for the expulsion of the British Critic, it was rejected by a majority of four to one, whilst an order was made to expel the Morning Herald, and to reduce the number of standards, two newspapers distinguished for their uncompromising hostility to tractarianism ; and connect with this—that whilst Oxford was teaching *Popery* theologically, Cambridge through the agency of the Camden Society taught *Popery* artistically. Now if these be facts then it follows that Cambridge was as truly implicated in the suicidal act of destroying Protestantism as Oxford !

From Cambridge let us pass on to Oxford, a university, it must be premised, which, in the estimation of some, has never been thought entirely free from *Popery* ; but which of late years, has brought all her resources into requisition, to aid "*the man of sin*." Here you have Pusey, Keble, Sewell, Newman, and from fifty to eighty tutors and officials, many of whom are in constant correspondence with Roman Catholic priests and bishops, and under whom are placed from ten to twelve hundred young men. Now, upon the philosophic principle of cause and effect, can any

reader be surprised at the papal influence exerted upon the pulpit of the Church of England? I have said that the leading Puseyites, from the very outset of their career, were on terms of intimacy with members of the Church of Rome; and if two cannot walk together except they be "agreed," then this fact should have been regarded as a sign of the times, and have led the friends of the Reformation to adopt some suitable course of action. Witness Dr. Pusey's conduct on the 17th. December, 1842, when thirty-five persons were received into the bosom of the Roman Catholic church at Birmingham; amongst whom was a Miss Young, a Lady of rank and fortune, and protegee of Dr. Pusey; who was president on that occasion; nay, more than that, he remained several hours at the nunnery after this young lady had received her first communion.—Witness Christchurch Cathedral, in which the Doctor is accustomed to worship twice a day;—there I saw candles upon the altar, and between them a golden chalice, in which a certain Pope is said to have washed his hands! Witness Mr. Newman's Chapel at Little-more, in the vicinity of Oxford; before he recanted for papistical representations instead of literal services. There I observed a close approximation to Rome; such as it turned out to be afterwards. And now to return to Oxford; witness the preference which the fellows of Balliol college have given to the Roman Catholic architect,

a Pugin at a time when the same party caused the expulsion of a gentleman from an architectural society, solely on the ground of his being a Protestant Dissenter ! Witness the churches which in rapid succession have by the patronage of the Bishop of Oxford passed into the hands of the most rabid of the young Tractarians ! Witness the rooms of professors fitted up as "confessionals" and shops in the high street from whence they can obtain rosaries and crucifixes, &c. And now witness the students of a protestant college, supplicating the Virgin Mary in the following prayer :—

"Holy Mary, succour the wretched, help the weak hearted, comfort the mourner, pray for the people, interpose for the clergy, intercede for the devout female sex, let all be sensible of thy aid who observe this holy commemoration. Pray for us, holy mother of God that we may be made worthy of the promise of Christ. Kindly mother of the Redeemer, who art ever of Heaven the open gate, and the star of the sea ; aid a fallen people who are trying to rise again ; thou who didst give birth whilst nature marvelled how, to thy holy creator, virgin both before and after, from Gabriel's mouth accepting all hail be merciful to sinners. Hail Queen of Heaven."

And now, having laid before you these facts, I have only to ask you, in returning him from this university, what more is wanting to Romanize Oxford. The next

feature in the present aspect of Puseyism, is the puseyite preaching of the oxford divines, and here, I do hope they will forgive me, if I venture to exercise my poor private judgment on a subject which, they tell me, is beyond my province: and it is this—that if Apostolical succession be good for any thing at all, it must then follow that Apostolical succession preachers must be better preachers than those who are out of the line; and who have never felt the electrifying influence of a Bishop's hand—and, yet, some how or other it has been my misfortune never to meet with one out of the 9, 10, or 11 thousand, or whatever number may be of this *glorious fraternity*, who could make good the slightest pretensions to pulpit eloquence; whereas, not a few of the Evangelical and Dissenting clergy seem to have attained this holorable distinction. With the Word of God before them they have found their inspiration in their theme,—charmed the intellect and captivated the heart! But, this much by the agency of Puseyite preachers I have never met with, who are in my humble opinion,—the most complete theological cripples that were ever doomed to go upon crutches. Now let us try Puseyite preaching by this rule: the first specimen I shall select for the text of a critical Ordeal, shall be from the prince of Oxford Divines, the Rev. J. Newman (now a Roman Catholic Priest), who on the 4th of May 1843, preached from 2 Kings, c. 2, v. 9,—“I pray thee let a double portion of thy spirit rest upon me.” From this passage

the Rev. Mr. Newman deduced the subject of Apostolical succession; and after having shewn in what respect there was a contrast between Elijah and Elisha, he then affirmed that Elisha was a type of the apostles and their successors, which position he endeavoured to maintain by a long chain of analogies! But being apprehensive, as it should seem, that his audience would discover the fallacy of this argument, he had recourse to a little Jesuitical generalship, and like a fox, took to cover—which whilst it answered his purpose at the time, did not fail to shew the weakness of his cause—for he asks—“do the Scriptures say that Elisha was a type of the Apostles and their successors? No but the silence of Scripture is no proof that he was not; for he must have been the type of some one, and where can we find the antitype but in the Apostles”! Now by what rule of Biblical criticism can this view of the subject be justified? The subject of the text is moral ambition.

But has the Rev. Gentleman told what are the elements of Moral Ambition,—the means of its sustenance—the objects at which it aims,—and the glory of its consumation? And has he told that Elisha was a practical illustration of the text, inasmuch as, actuated by a noble impulse of Moral Ambition,—in language partly supplicatory,—he earnestly desired to possess such qualifications as would best comport with the efficient discharge of the duties of the prophetic offices—qualifications which it was in the province of Elijah to pray for,

but not to transmit to another? Nothing of the kind! But by an African mode of interpretation, he fixes the doctrine of apostolical succession to the text; and altho he knows that not the slightest mention is made of Christ, nor the most distant allusion to the Apostles; and moreover admits that there is not a passage to prove that Elisha was a type of the Apostles and their successors;—yet, having got the maggot into his head, he jumps to the conclusion that Elisha was the type, and the Apostles and the Puseyites the antetype!!! The next specimen of theological proficiency is from the Rev. Mr. Sewell, the late professor of Moral Philosophy, who occupied the pulpit of St. Mary's, Oxford, May 29, 1843, when he preached from Proverbs 23, v. 31, "Look not on the wine when it is red." From this text, the Rev. preacher deduced the subject of the sinfulness of Schism; and in its discussion allowed himself to throw together a heterogeneous mass of subjects, having apparently no relation to each other; and which consequently, did not contribute to the harmony of his discourse as a whole; whilst if possible its philosophy was even more faulty than his style, to say nothing of its theological defects: for, in his own discourse Mr. Sewell says "we must distinguish between the personal and the official acts of those who minister in the priesthood; they may sin individually, but the church is not polluted, &c." And then to support this view he gives two illustrations, the fallacy of which I shall expose. He says: First, "the

body may be polluted and injured, but the soul remains intact." Now, will any man believe that the soul of the libertine is unaffected by the pollution of debauchery which has brought its unhappy subject to a premature grave?

The conclusion of Mr. Sewell is preposterous, but secondly, Mr. Sewal says, "Society has a soul as well as a body, and though the body in many parts may err, yet the soul of society retains its original health and tone, and is not responsible for individual Acts." If this be the case, why did Cromwell make the King of Portugal responsible for an insult which a few Catholics offered to a British subject? And why has the government of our day made reprisals on the Chinese on account of injury sustained by British merchants? Now is it true that when many parts of society err, the soul of society can "retain its original health and tone?"

A few infidels in France (some seventy years ago) commenced a crusade against religion; and what was the consequence? Did the soul of French society suffer no inconvenience thereby? Let history speak. Facts are stubborn things. Revelation was dethroned and the goddess of reason set up. I might give other illustrations, but I waive them as unnecessary, since it is so obvious that a single element of Infidelity or Popery cherished by a few individuals, will unless counteracted by patriotism, penetrate the soul of society, and destroy its original health and tone. Such was professor Sewell's

discourse in which the professor said not one word in deprecation of intemperance, or in desparagement of intoxicating drinks;—nor did he proceed to show under what circumstances abstinence from their use becomes a positive,—an imperative duty—the subject predicated by the text.

The next specimen of Tractarian divinity, which we must submit to a critical ordeal, is a Sermon preached before the University, in the Cathedral church of Christ in Oxford, on the fourth Sunday after Easter, 1843, by the Rev. E. B. Pusey, D.D., from Matthew 26, v. 28 : “This is my blood of the New Testament, which is shed for many, for the remission of sins.” The subject which he professes to deduce, is “the holy Eucharist a comfort to the penitent.” In his introductory remarks, he said, “It is part of the manifold Wisdom of God that his gifts in nature and in grace minister to distinct, and as it often seems, to unconnected ends ; manifesting thereby his own unity in the secret power of all things, putting itself forward in varied forms and divers manners, yet itself the one cause of all that is. The element, which is the image of our baptism, cleanses alike and refreshes ; enlightening the fainting eye ; awakens to life, as it falls, a world in seeming exhaustion and death ; changes the barren land into the garden of the Lord ; gives health and nourishment and growth. And if in nature much more in grace. ... It is then according to the analogy of his

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other gifts, that these two great sacraments have in themselves manifold gifts. Baptism containeth not only remission of sins actual or original, but maketh members of Christ,—children of God, and heirs of heaven, hath the seal and earnest of the spirit, the germ of spiritual life. The holy Eucharist imparteth not life only, spiritual strength and oneness with Christ, and his indwelling, and participation of him, but in its degree remission of sins also.”

Such is the unnatural introduction which Dr. Pusey has thought proper to adopt, and such is the strange mode of reasoning which he has employed, to bring before a University congregation the doctrine of sacramental efficacy. Here he not only, after his fashion, shews that Baptism is the source of forgiveness, but that the Lord’s supper is divinely appointed to impart forgiveness also. And then with a view to make this intelligible to his audience, he assures them that after the words of consecration by the priest the elements were changed; and that as the wine was the very blood of Christ, so the participation of it must be the means of the forgiveness of sins. Hence he says, in a subsequent part of his discourse, “and this may have been another truth which our Lord intended to convey to us, when he pronounced the words as the form which consecrates the sacramental elements into his body and blood, that that precious blood is still in

continuance and application of his one oblation, once made upon the cross, poured out for us now, conveying to our souls, as *being his blood*, with the other benefits of his passion, the remission of our sins also; and so when St. Paul says "the cup of blessing which we bless, is it not the participation of the blood of Christ?" remission of sins is implied by the very words, for if we be indeed partakers of his atoning blood how should we not be partakers of its fruits "That which is in the cup" says St Chrysostom, "is that which flowed from his side and of that do we partake." How should we approach his sacred side and remain leprous still, touching with our very lips that cleansing blood, how may we not with the ancient church confess "Lo this hath touched my lips and shall take away mine iniquities and cleanse my sins!"...Of the truth of the flesh and blood there is no room left for doubt. "Then after this he observes, that the prayer in our own liturgy is almost in the very words of an Eastern and in the character of a Western liturgy; that "our sinful bodies may be made clean by his body, and our souls washed by his most precious blood." Even the Roman liturgy, though less full in this point, has prayers that the communion may cleanse us from sin, may be the washing away of guilt, the remission of all offences. Here then we have a clue to the style of composition which Dr Pusey adopts, and the sources from whence he derived these popish materials, for the

composition of a sermon which involved him in a sentence of expulsion from the University pulpit, for a period of two years. In the sermon, we observe first a doctrine deduced, unwarranted by the text. What is this doctrine as set forth by Dr. Pusey? It is simply this, that the elements have been *transubstantiated into the real body and blood of Christ*; and "the penitent" may confidently look to it for forgiveness of his sins! I have shewn elsewhere that the Apostles had received the forgiveness of their sins prior to their reception of the Lord's supper, consequently, it could not have been the means of forgiveness to them; and if to this we add the case of the thief upon the cross, we derive an argument which completely annihilates the hypothesis of Dr. Pusey. When on the cross, "the penitent" thief was convinced that he was a sinner and Christ was a Saviour; exercising faith in the blood and righteousness of Christ, he said to his Redeemer, "Lord remember me when thou comest into thy Kingdom!" Now if salvation was according to the hypothesis of the Dr., it was impossible for the dying thief to be saved. But what did our Lord say? "This day thou shalt be with me in Paradise!" Here then we have the case of one who was saved without the slightest knowledge of sacramental efficacy. And if one, why not a thousand? And if a thousand, why not a world? Connect with this the astounding fact that the sacred writings do not mention a single instance of a sinner receiving the forgiveness of

his sins through the Eucharistical sacrifice, together with the fact that the text is susceptible of a far more natural interpretation, and then we have a withering refutation of Dr. Pusey's transubstantiation as the ground of divine forgiveness. We next observe that the Dr. attempts to support this doctrine by a long chain of irrelevant passages of Scripture, as when he quotes the Apostle Paul, "the cup of blessing which we bless is it not the participation of the blood of Christ!" Remission of sins, he says, "is implied by the very words." Now when Dr. Pusey can refute the assertion, which I have made that they were believers, whose sins were already forgiven, and who consequently could not derive forgiveness from the Sacramental cup; then I will not only admit that the remission of sins, by possibility, may be implied in the words of the apostle, but that all the other passages which he has collected are equally pertinent. In further support of his doctrine, the Dr. makes a copious reference to the Fathers, for he tells us in the fourth paragraph of his preface, "I lived for the time in holy Scripture, and with its deepest expositors—the Fathers and I was careful to use their language rather than my own."

We next observe that the Dr refers to the Eastern and Western liturgies, and to the Roman liturgy. After such references what could he expect but that Dr. Winter, the vice chancellor, if he had any regard for the Protestant character of Oxford University, would demand

his sermon and put him upon his trial for heterodoxy? And the strongest proof that I can advance that this sermon was heterodox, according to the Protestant standard, is the fact that as soon as it was condemned at Oxford, it was read by Father Murray, the Catholic Priest of Bath Street chapel, Birmingham, to his congregation; and pronounced by him orthodox, according to the Catholic standard. Having asserted that Dr. Pusey's doctrine is a perversion of the text, it now remains for us to enquire what is the doctrine. Settle it then in your minds that Christ met his friends at the "Feast of Passover;" on the table of which was the Paschal Lamb, with *bread and wine*. This feast was commemorative of the deliverance of the children of Israel from their enemies, and typical of redemption by the blood of Jesus Christ. And as it was the last time our Lord would meet his disciples on earth he was desirous to leave them some token of his affection for them; and wisely selected bread which was to be broken, and wine which was to be drunk so often as they should meet together, as significant emblems of the death he was about to die; and then as an example he broke the bread, and passed the cup, at the same time giving utterance to the words which Dr. Pusey selected for his text; the import of which is simply this, first, that the *atonement* is the source of all spiritual blessedness, beginning with the remission of sins, and terminating in our fitness for heaven and fruition of all its enjoyments; and second, that

the breaking of bread and drinking of wine was designed to *commemorate* the atonement to the end of time. Taking this view there is a beautiful simplicity and significance in the institution of the Lord's supper (whether it is received as a means of grace—a bond of union to the followers of Christ—or a commemorative forget-me-not), and a moral grandeur in the great atonement, which it was intended perpetually to denote, so long as the proper relation of one is maintained to the other. Here then, we see not only how the Lord's supper may tend to the edification of the humble believer, but also how it redounds to the everlasting glory of its illustrious founder.

Another specimen of theological proficiency has been furnished by a Puseyite clergyman, who took for his text Psalm 96, v. 9, "Worship the Lord in the beauty of holiness." First, "A beauty of holiness" was he said, a University education! a second, Episcopal ordination! a third, church Architecture.

Another specimen of theological proficiency has been furnished by a Puseyite clergyman of Devizes, a gentleman who repudiates Bible Societies and Mechanics' Institutes, as "agencies of the devil." Some time since he preached from Psalm 90, v. 12: "So teach us to number our days, that we may apply our hearts unto wisdom;" when he took occasion to recommend the individual members of his flock to obtain a copy of Moor's Almanack, in order that they might know how and

when to number the Saint's days; intimating that these were the days the faithful were particularly to observe.

Another of the same school, situate in the county of Gloucester, took for his text, "Unless ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." In treating upon this passage he did not hesitate to say, that we were converted when we were baptized in infancy, we were adopted into the church when we had been confirmed, and prepared for the kingdom of heaven when we had received the Lord's supper." "But we might commit some notorious sin, and should feel its guilt; nevertheless, if we had been baptized in infancy, we were quite sure of the Kingdom of heaven." Numerous instances I could advance but surely these will be amply sufficient, for I will venture to affirm that four such discourses, from the lips or pen of the humblest student of any one of our Dissenting colleges, would be deemed amply sufficient, in the estimation of any committee to whom such student were amenable, to induce them to order his speedy, if not immediate expulsion! But those are only a few out of the hundreds which might be mentioned, of the Puseyite practices of the Oxford divines; from the mass of which I propose to make a further selection. Immediately upon the close of the sermon, the Puseyite Priest descends from the Pulpit, when he commences reading the offertory sentences;

while so doing, suitable persons make the collection, at the conclusion of which, the Puseyite priest pronounces the benediction, and the congregation depart. I need not tell that the revival of the offertory is one of the peculiarities by which the Puseyites are distinguished from the Evangelicals; and as it has been the occasion of much excitement, a few observations may not be out of place hereafter.

The Morning Herald says that Romanism has been practised, in its most dangerous points, in the congregation of St. Paul's Knightsbridge, for some time past. Another fact worthy of practical illustration they have given of the doctrine of "Priestly absolution" is, that the Rev. Mr. Pasco some time since, met in his parish with a gentleman who was not at all likely to be hanged for his virtue;—the whole of whose sins he offered to forgive, on condition of receiving one hundred guineas for the promotion of some religious object which he had at heart. Another, on the borders of Sussex, also, saw an unfortunate young woman who, in the hour of temptation, had lost her character for virtue; and whose sin he offered to forgive, upon condition that she submitted to such penance, as he, in the fullness of his priestly sufficiency, should think proper to enjoin: and I have some reason to believe that the conditions were complied with. Another, in the neighbourhood of Folkestone, availed himself of an opportunity to absolve five persons! The practical illustration the Puseyites

have afforded of their views, respecting the Popish doctrine of transubstantiation, is next to be considered. "*It is not bread and wine,*" said the Rector of Launton, "that I give the people:—it is the real body and blood of Christ." Recognising the doctrine of the Real Presence, they have continued the old custom of giving the surplus wine to the poor. When Dr. Hook the Vicar of Leeds, whose character is well known to all; was requested so to do, he refused, alleging that it was the blood of Christ; and is reported to have poured it upon the floor. The Puseyite clergyman of Honiton, however, has a different mode of doing the same kind of business: for he has caused a hole to be made through the wall; so that the wine which is left at the sacrament, finds its way into the consecrated ground. And now, as a climax of the superstition, we hear that this party have commenced the celebration of "low mass" which they tell us, is a sacrifice for the quick and the dead.

When, however, we look at the party with whom the movement originated,—at the device of the Virgin Mary, which was engraved on a few of the early numbers of their periodical,—the strains of eulogy it pours upon the architecture of the mediæval ages,—the ancient styles of architecture which they have adopted for their new churches,—their general adaptation to all purposes of papal catholic worship, of which the round church at Cambridge was intended to be a

model;—when we look at the money they have expended, and the spirit they have displayed in the abortive attempt to restore the *credance table and stone altar* of this church,—the unqualified approbation they have given to the Popish Architect, Pugin,—while several most respectable Protestant Architects have been treated with positive contempt,—then no one will doubt the conclusion to which a certain clergyman has arrived when he says, that the “restoration of church Architecture is the restoration of Popery!”

Let us now hear the confession of the Puseyites. Mr. Newman in his last volume of sermons, advocates the doctrine of transubstantiation; the meditorial character of the Virgin Mary; the monastic system; the celibacy of the clergy, and the necessity of re-union with Rome.

He says—“We cannot hope for unity of faith if, of our own private will, we make a faith for ourselves in this small corner of our earth. We cannot hope for the success among the heathen of a Boniface and a St. Augustine, unless like them, we go forth with the Apostolic benediction, that is the Pope’s blessing.

And to this class of evidence, let us add the testimony of Dr. Wiseman, who, in a letter to the Earl of Shrewsbury, writes, “We may depend upon a willing, an able and most zealous co-operation, with any effort we may make towards bringing her, i. e., (the Anglican church) into the rightful portion with

the Holy See, and the churches of its obedience. It seems to me impossible to read the works of the Oxford Divines, and especially to follow them chronologically, without discovering a daily approach towards our *Holy Church*, both in doctrine and affectionate feeling.

“ Our Saints and Popes have become dear to them—by little and little, our rites and ceremonies, our offices,—nay our very rubric, are precious in their eyes—far, alas! beyond what many of us considered them.” And on a more recent occasion when he preached a sermon at the consecration of the Popish Chapel, Islington, he referred to the same movement by pointing out to his audience, the pleasant prospect “ of what the learned preacher was pleased to designate, ‘ the religion of their fathers.’ ” He lamented the suffering to which Romanism had been exposed for 300 years in England ; but rejoiced to think that the signs of the times were an agury of better days for its professors—the temples throughout the land had been deserted, and a meagre form of worship had been substituted for that which was originally performed in them ; but he hoped at no distant period the ancient religion would be restored, and that the faith of which he was a minister would be triumphant.”

Such are Dr. Wiseman’s sentiments, but what does he mean by the sign of the times but the progress of Puseyism towards Rome ? And what does he mean

by his allusion to the temples which had been deserted for a period of three hundred years, but the expression of a longing, lingering desire for repossession? What does he mean by indulging a hope that at no distant period the ancient religion would be restored, and the faith of which he is a minister would be triumphant; but that agencies were there at work to fill your parish churches with *Pepish priests*, and place them in their former dominant position? And, finally, what does he mean when he congratulates his audience upon the pleasant prospect afforded them, but the amalgamation of the church of England with Rome? Nor do we feel surprised at this, bearing in mind how long she has been coquetting with the scarlet Lady.

Already the church of Rome has received into her bosom a large number of Puseyites, with Newman at the head; whilst those who still remain in the Anglican church, are more to be feared than those who have honestly gone to their own place, because, regarding the Puseyites as a body, they greatly preponderate. When we have such a body of faithless men to deal with, what becomes our duty at a crisis like this, but that we should create a storm of public indignation, until we compel those Puseyite Roman usurpers either to retire from their Protestant situation, or to renounce, in language unambiguous and easily to be understood, the Papal Catholicism with which they have been charged, and upon which they have been

convicted, by the combined testimony of Protestant and Catholic witnesses, and not less their own avowed and unblushing admission.

Such is the rise, progress, and Papal development of Puseyism. Shall then this country with resources so vast, which has so often proved herself the guardian of the liberties of civilized nations, so beautiful for situation, the joy of the whole earth, become a Popish colony—the property of the spoiler? In Puseyism, we have seen the gradual development of Popish doctrine accompanied with the most strenuous efforts of the Puseyites to conform the church of England to the superstitions and intolerant practices of the church of Rome. This work of innovation began by the substitution of the surplice for the Geneva gown, which was followed by an attempt to supersede the communion table by stone altars. Then came the revival of the offertory, the introduction of candles, the intoning of prayers, the bowing to the East, with every kind of Popish genuflexion, the whole of which have not only received ample illustration in the Church of St. Barnabas—by the Rev. Mr. Bennett, and his colleagues, but more or less are developed in every Puseyite place of worship in the kingdom. When we see Popish practices, and hear Popish doctrines in a church nominally Protestant,—is it not an outrage upon common sense to call this Protestantism? Tell me not of a middle way; there is none between truth and error.

And if this be high churchism, then high churchism is the "high-road to Rome," and Puseyism, to be consistent with itself, must have a papal destination.

I have seen a carriage launched from the altitude of an inclined plane of a centrifugal railway, and in less than a quarter of a minute it passed through two circles, and reached by the centrifugal and centrepetal forces its own destination; but I never saw a man, nor do I believe it possible for any man, having started in this carriage, to stop midway in the first circle. And what is Dr. Pusey's *Via Media*? It is a theological centrifugal railway. High church principles are its carriages; the great Doctors of Oxford have stepped into it; and those who have not already arrived are now passing their evolutions, and in the twinkling of an eye, will be at their destination at Rome.

From apparently small causes, great events proceed; for in the days of Ahab, a little cloud, apparently not larger than a man's hand, was unobserved by a servant of the prophet until his attention had been directed to it by his kind hearted master; and then so insignificant was its appearance as to create neither hope nor fear in his mind, until a sound was heard of "abundance of rain." So in like manner are the first appearances of good and evil unattended to, and their importance undervalued until some prophet, like minded, being inspired with philanthropic concern for the happiness of his fellow man,

bids them arise, and directs their attention to their ominous appearance. Puseyism, we have shewn in one particular, to have resembled the "little cloud." Its appearance did not obtain general attention, many doubted its existence, and a much larger number did not anticipate its rapid and widely diffused spread. But what is its appearance at the present moment? extending from pole to pole, threatening to obscure the light of life, and to envelope the sons of men in darkness palpable as the shades of death; this cloud, unlike that which passed over the land of Israel and communicated the blessings of infinite goodness to all around, may, for ought we can discern, burst, and in the midst of the roaring of thunders, and in the communication of its destructive fires, pour upon us overwhelming torrents,—carrying into an abyss of destruction all that is politically, intellectually, morally, and religiously, lovely, and excellent in our hitherto highly favoured country.

And why is it that the Puseyites stand aloof from the Bible society—depreciate the Bible, and would fain withhold it from the people? It is because the Bible is opposed to the usurpation of intellectual supremacy, proclaims liberty to the captive, asserts that the scriptures are of no private interpretation, stimulates the spirit of inquiry, encourages the most scrutinizing investigation, assists in the pursuits of truth, which gives to the human intellect the advantage

of an immortal association, and connects it with the great source of life and glory.

If such consequences then arise from the Bible, it is clear that Puseyism and the Bible can never walk together, agree together, and enjoy the same supremacy; and therefore Pusey in order to subordinate the human mind to priestly supremacy, proposes to secure your mental vassalage, by withholding from you the Bible—the great charter of your freedom. Let this consummation be once realized, then our country will be reduced to a state of spiritual feudalism; and surrounding nations will behold you manacled and fettered,—stripped of our glory,—a nation of slavery. But while we depreciate Puseyism in its political and intellectual relations, we cannot shut our eyes to evils of greater magnitude in the moral changes it may effect in society. And this leads me to remark that Puseyism tends to subordinate the scriptural standard of moral order, to the arbitration of a second *Zetzel*,—to a Romish catalogue of crime,—by which you may know the price of an indulgence for any sin you may think proper to commit.

Allowing the present state of society to be depraved, can Romanism, or modified Romanism, improve it? Are not the stones of Spain red with the blood of assassination? Has not Papal France its licensed brothels? And is not Rome itself a dunghill of licentiousness, whose stench has polluted the world,—

whose superstitious shrine is smeared with the blood of *fifty millions of martyrs*,—the ashes of whose confessors, like certain chemical bodies in the earth, will some day burst forth with the fury of a volcanic eruption, and overwhelm Rome with the desolating fire of an awful retribution? Why, then, should we take Rome as a model, when she has nothing worthy of imitation, when she has set aside the decency of a Christian Sabbath,—abandoned the properties of life,—and sacrificed the virtues of daughters and wives at the shrine of her superstition? Why then should we think of improving our morality by approximating to Rome? And yet this is precisely what Puseyism proposes to do for us. But if I can shew that the principles of Puseyism are inefficient for the moralization of society, and in direct contradiction to principles which, alone considered, are capable of raising man to moral dignity; and that the principles of Christianity as revealed by the God of truth, are essentially different from those of Puseyism:—then it will be evident that *Puseyism* is an evil of no ordinary magnitude, and ought to be exploded by every man who is a lover of moral excellence, and interested in promoting the moral good of his species.

The scriptures represent man as incapable of performing the moral duties which rise out of the relations which he sustains to the Moral Governor of the Universe, and his fellowman,—unaided by divine

influence, renewing and invigorating all the powers of the human soul. This influence coming from God, draws the soul to God. Thus, the great archetype of all that is morally excellent, becomes the object of our warmest love: he speaks to the soul, "be ye holy, as I the Lord your God am holy;" and under this influence, the responding soul cries out, "create in me a clean heart, and renew within me a right spirit!" And he who taught as man never taught,—the great teacher of Israel,—recognized and inculcated this principle, when he said, "If ye love me, keep my commandments." And it is to the operation of this principle that the church is indebted for her confessors and martyrs,—her champions and defenders of the faith.

In whatever page of our country's history, we discover a blaze of moral glory, in acts of philanthropy or self-denying heroic devotion to our country's weal, to the operation of this principle it must be ascribed! Where shall we find on the page of history, men who can stand by the side of a Ridley and a Latimer, a Wesley, or a Whitfield; a Howard and Thornton; a Clarkson and Wilberforce; a Carey and Williams; a Knibb and a Moffatt; who having acted on other principles, have realized a fame so lasting, and a glory so resplendent; of whom it may be truly said, "the wilderness and the solitary place, shall be glad for them." Is there anything in Puseyism akin to these

principles which have thus gloriously efficient? Can the substitute of water regeneration for "repentance towards God and faith in Christ,"—can any outward attention to the ceremonies of religion,—effect that, which the Holy Scriptures tell us, can only be effected by faith which works by love? If not, then is Puseyism a vile cheat,—a base delusion, a moral degradation,—a system pregnant with greater evils than the serpent's egg, and which must be attributed for its existence and continuance to the old Serpent, the Devil.

What! are the men who laboured with Knibb to witness the beautiful spiritual temple, which under God, they have reared, a scene of desolation from a Puseyite tornado? Is a Knott to witness, in the South Sea Islands, the labors of the martyred Williams, blasted by this mildew of Puseyism? Is a Moffatt to have his high African expectations cut off by this insidious wire-worm of Oxford? Is the noble band of Wesleyan Missionaries to succumb to this abortion of superstition and despotism? What! Are the Moravians, who once offered to sell themselves into slavery for the spiritual emancipation of the poor African, to be rewarded with the fetters of bondmen? Are the whole of the ambassadors of Christ to be removed, silenced, and superseded by those bastard sons of Rome? Is missionary operation to be limited, its energy cramped, and its flame extinguished? Are the gates of hell to prevail? Is the Gospel chariot

of Messiah to be stayed? Is the Prince of the kings of the earth to be deprived of the heathen for his inheritance? And yet, what can prevent such a consummation, if Puseyism, through the pusillanimity of ministers of the Gospel, and the unfaithfulness of the church be permitted to prevail.

Nor is this all! the antipathy which they now feel to the genuine teachers of Christianity, would not be satisfied without descending to the humblest teacher who might feel it his duty to instruct the rising generation in the principles of evangelical religion. The assault which Saunders and Hook have made upon popular education, is corroborative of the remark which I have made. I then speak advisedly, and upon the authority of a clergyman of the church of England, when I affirm,—that the teachers of Evangelical principles are the objects of their most deadly hatred; and that, if the generation which is to take our place, cannot be educated in the semi-papist schools of Puseyism, the children may live and die in the blighting and soul destroying atmosphere of ignorance. And then, as it regards the poor, the system of exclusive dealing and partial charity, has been exemplified in a way truly disgraceful.

We may, therefore, easily guess, what would be the condition of our poor, who might not go to church, from such agencies, we should expect bigotry

the most intolerant, and cruelty the most heartless.

The first class of witnesses whose testimony I bring forward to corroborate the charge of Popery which I allege against Puseyism, is from the Evangelical church party. The Bishop of Chester, now Archbishop of Canterbury, says,—“That Tractarianism is daily assuming a more serious and alarming aspect, and threatens a revival of the worst evils of the Romish system.”

The Bishop of Ohio says,—“The old root of Rome, dead at the top, has thrown up, in the midst of us, a youthful sapling, vigorous, aspiring, full of life, hearty, highminded. It is already a great tree; I believe most solemnly, that under this new shape, we have a revival of anti-christian heresy, and opposition to the truth, which cannot be dreaded too seriously or resisted too earnestly.”

Here then, you have a class of men whose minds have been formed by Puseyite teachers, who have attempted to revive the monastic system,—who are ready with their political influence to gratify the most ambitious designs of Dr. Pusey and his party;—men who are only biding their time to give the final blow to the Protestantism of the country. Amongst the several books printed by the Pusey party for the circulation of pernicious principles, there are none that I know of, more destructive in their tendency than their Catechism, and Dr. Hook's Church Dictionary. From these two pub-

lications we will select a few extracts. The first is entitled "A Catechism for the use of young persons in the church of England, compiled from authentic sources, published by James Touey, 36 New James's Street, London.

Infallibility of the church, and duty of a rigid observance of all fasts and festivals. Q.—What do you mean when you say you believe in the Holy Catholic church?" A.—"I mean that Christ has left a society behind him on earth, *to be what he was*; and that in the sacraments we obtain communion with him through that society!" Q.—"To whom has Christ given the power to forgive sins?" A.—"To the apostles and their successors the bishops and priests of his church!" Q.—"Are we bound to obey the commandments of the church?" A.—"Yes; because Christ has said to the pastors of the church, 'he that heareth you heareth me, and he that despiseth you despiseth me.' Q.—"Are persons in bad or weak health obliged to fast or abstain; or again are very young persons?" A.—"No; in all such cases the rule is relaxed: children for instance, keep abstinence days merely, (how considerate) when seven years old, but fasting days not till they come of full age!" Q.—"In other cases may you then decide this question for yourselves?" A.—"No; we should apply to our clergyman."

The work of Dr. Hook is as deeply tinctured with Puseyism as it is possible for it to be. The style in

which he defends the altar sacrifice, and priest; in which he defines the Catholic church, and in which he speaks of prayers for the dead, confession, monastic life,—of lights on the altar,—of candlemas day, of cro-siers and crosses,—is just such as peculiar to the Tract-arian school, on the subject of confession, page 191, we have the following “confession:”—“The admission of a fault or sin. Now confession to the priest is not commanded, but it is in many cases recommended by the church of England.”

In page 356, we read “Lights on the Altar.” Among the ornaments of the church enjoined by the laws, and sanctioned by the usage in the church of England, are two lights upon the altar, to be a symbol to the people that Christ, in his twofold nature, is the very true light of the world.” A Romanist would say no more. And yet this is the Church Dictionary which is to be the manual of church principles for the use of young ministers of the church of England!

The next feature of the present aspect of Puseyism, is what may be designated the “Puseyite attire” of the Oxford divines. It was a distinguished feature in the conduct of the Pharisees of old that they made “broad their phylacteries,” and paid an extraordinary attention to the externals of religion. So in like manner the Puseyite priest is not better known by his punctilious observance of the services of his church, than by the conformity of his dress to the priestly vestments of Rome.

Hence his ordinary dress frequently accords with the attire of the Romish priest. Whilst in public he not only makes the gown to give place to the surplice, but has compelled the old clerk to accept the stewardship of the "Chiltern Hundreds," for the benefit of some six, eight or ten singing boys, who are dressed in white surplices; and who, conjointly with the Puseyite priest, may now be seen performing as many genuflexions as can be witnessed in a Popish chapel.

And now having made this statement which unfortunately can be corroborated by a thousand references, let me ask why it is that they have adopted the Popish mode of dressing in ordinary life, but to shew to Rome that they are preparing to symbolize the Roman See? Why is it that they perform their private devotion in the surplice, but to shew that their present state resembles the bondage of the chrysalis,—from which are soon to emerge in all the papal glory of full grown Romanists? Why is it that they have abandoned the gown, but to testify their abhorrence of Geneva, and of everything protestant, to sacrifice which, they have not hesitated to run the risk of emptying their churches, and throwing whole provinces into confusion? Nor do I know anything which has transpired of late years, within the pale of the establishment which reflects so much credit upon the church laity, as their conduct in reference to the wearing of the surplice. So long as it was confined to the desk and the communion, it was treated as a thing

in itself indifferent : but when it was brought into the pulpit,—then it was seen to be the small end of the Roman wedge, which would be driven by other innovations, until it completed a schism in the church, greater than any which has ever appeared in her history ! And therefore they determined to check the first attempt to convert the parish church into a “ Mass-house,” and although in many attempts they failed, yet in others they succeeded : as witness the haughty Henry of Exeter, who quailed before the Demonstrations of Protestant feeling, and was compelled, reluctantly, to rescind his order for the wearing of the surplice ; and notwithstanding the church laity of the diocese of Exeter succeeded, yet it does not appear to me that, until they shall be recognized as an integral part of the church, and invested with such an amount of power as shall afford them some opportunity of exercising control over *their ministers* they will have no guarantee for the perpetuity of that Protestantism which has been so shamefully abused, and so treacherously betrayed, by Dr. Pusey and his party.

The next feature in the present aspect of Puseyism, is the Puseyite preaching of the Oxford divines. And here I do hope they will forgive me, if I venture to exercise my poor private judgment on a subject which they tell me, is beyond my province : and it is this—that if Apostolical succession be good for any thing at all, it must then follow that Apostolical succession

preachers, must be better preachers than those who are out of the line ; and who have never felt the electrifying influence of a bishop's hand, and yet somehow or other it has been my misfortune never to meet with one out of the 9, 10 or 11 thousand—or whatever the number may be—of this *glorious paternity*, who could make good the slightest pretensions to pulpit eloquence ; whereas, not a few of the Evangelical and Dissenting clergy seem to have attained this honourable distinction. With the word of God before them, they have found their inspiration in their theme,—charmed the intellect, and captivated the heart ! But, this much by the agency of Puseyite preachers I have never met with, who are,—in my humble opinion the most complete theological cripples that were ever doomed to go upon crutches.

A man to be a Preacher, and a “workman that needeth not to be ashamed,” will always make it a point of conscience, in treating upon God's word, to make his text illustrate his subject, and his subject his text ; and if this be done, that man has preached a sermon, and is a preacher ! Will the men who have consecrated themselves to freedom's cause, and upon whom the mantle of the reformers has fallen permit Pope Pius the Ninth to take down a map of Europe, and lay his finger upon Great Britain and say this is mine, and her sons are my vassals ?—No ! Never ! Never ! Never !



NOTES.

WHEN Villiers, Duke of Buckingham, was unwell, King James the 2nd. sent an Irish priest to convert him to Popery. The duke apprized of his visit and of its object, very courteously received the priest, and expressed great willingness to be instructed. But before they entered upon religious discussion, it was agreed that they should drink a glass of wine together. After they had drank awhile, the duke took the cork out of the bottle and stroking it with gravity, asked the priest, "How do you like this horse?" The priest was confounded and silent. The duke continued all the while to stroke the cork, and praise his beautiful horse. "Your grace," at length said the priest "has chosen an unseasonable time to be merry." "Merry!" cries the duke, "merry! I was never more serious in my life. Does not your reverence see that this is a beautiful horse?" "Your grace," replied the father, "should compose yourself and consider." "Consider!" answers the duke smartly, "what must I consider? Don't you see that this is a very fine horse?" "Ah! my lord," rejoins the priest, "you know that only a few minutes ago, you took it out of the bottle; it is nothing but a cork!" "What! would you persuade me that this fine courser

is nothing but a cork?" "Nothing but a cork," says the father. "Well," replies the duke calmly, as if recovering from a dream, "I will not be too positive; my illness may have discomposed my mind; but father how do you prove that this is only a cork?" "Very easily, my lord. I *look* at it, and *see* it is but a cork; I *touch* it, and *feel* it is but a cork; I *taste* it, and *taste* it is but a cork. By the evidence of all my senses I am convinced it is but a cork." "Your reverence," assents the duke, "may be right: I am subject to whims; let us talk no more of the cork, but proceed to the holy business which brought you hither." The priest then entered upon the points controverted between Papists and Protestants, until the duke said, "if your reverence will prove to me the doctrine of Transubstantiation, I can easily believe all the rest." The priest then commenced a long proof of Transubstantiation; and concluded by saying, "after consecration of the bread in the mass, the bread is actually changed into the real body of Christ." "No!" rejoins the duke, "no! it continues to be mere bread still; and I can prove it, father, to be bread, and only bread by your own argument. For I *look* at it, and *see* it is but bread; I *touch* it, and *feel* it is but bread; I *taste* it, and *taste* it is but bread. By the *evidences of all my senses* I am convinced it is but bread. Remember the cork, father! Remember the cork! The cork!"

“ In reflecting on the doctrine of transubstantiation, I can hardly persuade myself that a Roman Catholic ever really thinks with sober reflection on the subject. I take a piece of flour and water and make paste of it ; I suppose a Roman Catholic himself to supply me with it. He has sown the wheat, he has reaped it, he has made the flour, and he has made the paste, he can prove if necessary, on his oath, with a clear conscience, that it grew last harvest in such a field, and that it is now a plain honest peice of wheat-en flour and water. The priest pronounces a few words over it—will any Roman Catholic take the same thing that he proved one minute ago to be a bit of flour and water, and apply in the presence of the Being that has endowed him with reason and senses, the words of his creed to that ?—Is that thing now the only Son of God ? Was that thing which he can swear grew in a corner of his own field, actually born of the Virgin Mary ? Did that thing walk about nearly 1900 years ago in Judea ?—perform miracles ?—is that the thing, that spoke all the words he reads in the Testament, if he ever does read them ! Was that thing transfigured on the mount ? Is that thing He, whose mighty voice silenced the winds and waves ? Did that thing heal all the sick ? Did that thing speak the almighty word that raised the dead, “ Lazarus come forth ? ” Did that thing stand in Pilate’s judgment hall ? Was that thing crowned with

thorns, scourged, buffeted, crucified? Is that thing He, whose garments they parted, and on whose vesture they did cast lots? Is that thing the mighty God, at whose crucifixion the sun was darkened, and the earth quaked, and the rocks rent, and many bodies of the saints which slept arose? Is that thing He, who was sealed up in the tomb, and who burst the gates of death, and rose triumphant from the grave? Is that He, who conversed with his disciples going to Emmaus? Is it He, who appeared to them and said "Peace be unto you," and "shewed them his hands and feet?" Finally, is that He who ascended into heaven, and sitteth on the right hand of God, from whence he shall come to judge the quick and the dead? And is that thing the Creator of the heavens and the earth? You believe now, O Roman Catholic, before God, that this is the identical thing that has done all this, and five minutes ago you would have taken your solemn oath it grew in your field last harvest! O what is reason—what is revelation—when man can so trifle with, can so abuse them both? O that we could feel for our countrymen like men that feel for themselves. We may talk of religion and revile the Roman Catholics as we please, but let me see a man who comes forward to oppose any scriptural effort that could be made to reform the religion of the Roman Catholics, and there is not a Roman Catholic in Ireland, who requires a reformation in his



religion, more than such an individual requires reformation in his own."

What pretence can Romanists make to antiquity, when we not only see the novelty of their innovations, but can also determine the precise time when most of their chief doctrines were *invented* or introduced? Here is a plain answer to the question, "Where was your religion before Luther?" and also to the *false assertion* that "the Protestant religion is a new religion, which had no being in the world till one thousand five hundred years after Christ."

The object of Reformation is, not to found a new church, but to correct an old one. Christianity, that *pearl of great price*, was hid with trash and filth, which the Romish Church had heaped upon it: our Reformers removed only what loaded and obscured it, and restored it to its first beauty and lustre. Our religion existed long before the times of Luther, and has neither novelty nor singularity in it. It is an old religion—it is of age, and can speak for itself. It has lasted now these eighteen hundred years and more, founded at first by Christ and his apostles, handed down to us through many sufferings and persecutions. It contracted, indeed, in the coming down, a great deal of rust by the falseness and carelessness of its keepers, particularly by the Church of Rome. We scoured off the *rust*, and kept the *metal*; that is the Romish religion, *this* is the English.

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